CATHOLIC APOLOGETICS GUIDE 101

Scriptural Reference for Catholic Apologetics

Adadzie, Godwin Delali



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PREFACE

This is a little book for those seeking a right understanding of Apologetics in the context of Catholicism. It is written in a simple and friendly manner. It is an attempt to look at some Catholic positions in a Biblical perspective. It is hoped that this book should appeal to the Catholic as well as to the non-Catholic readers. It is not written in a "scholarly" way, but as a plain "theological" statement with the hope of carrying conviction.

This book does not pretend to be exhaustive. The field which it covers is too vast to admit of minute analysis. A good number of Catholics leave the Church every year due to poor understanding of the Faith and also the efforts of anti-Catholic groups and churches. Realizing that misrepresentation and misunderstanding are the chief sources of error; this book serves as a quick guide to remove some of these errors.

Many thanks to all those who have made this book a success, especially The Blessed Trinity in Unity and Our Lady of Mercy. This book is also highly indebted to Catholic Apologists Mark Bonocore, Patrick Madrid, Steve Ray, Dave Armstrong, John Salza, John Pacheco, Dr. Art Sippo, Dr. Scott Hahn, Tim Staples, Mark Shea and John Martignoni among others.

The works and/or influence of the following faithful shepherds and teachers were of great benefit to this material: Archbishop Fulton J. Sheen (of blessed memory), Fr. Martin J. Scott, S.J. (of blessed memory), Fr. Mitchell Pacwa S.J. (USA), Fr. Francis Peffley (USA), Fr. John Kobina Louis (Ghana) and all the past and present priests of the noble St. Joseph the Worker Catholic Church in Community 8 Tema, Ghana, West Africa.

Some versions of Sacred Scripture used in this book include:

1. American Standard Version – ASV
2. Douay-Rheims Bible - DRB
3. Good News Bible – GNB
4. King James Version – KJV
5. Revised Standard Version – RSV
6. Revised Version – RV

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INTRODUCTION

Usually people object to the Catholic Faith based on Scriptural grounds. They claim the teachings of the Catholic Church are contrary to the clear teachings of the Bible, and these misrepresentations have led countless souls out of the Church. However, Scripture read in context fully supports Catholic teachings.

"The Christianity of history is not Protestantism.... To be deep in history is to cease to be a Protestant." (John Henry Cardinal Newman, Catholic Convert)

"I would not believe in the Gospel, had not the authority of the Catholic Church already moved me." (St. Augustine of Hippo)

"If you undermine the Catholic Church, you undermine the Bible!" (Anonymous)

What is Apologetics? Apologetics is a branch of Theology. It comes from an ancient Greek word ἀπολογία (apologia) which literally means an apology. An apology (an ancient sense of the word) meaning to make a reasoned defense or justification of something. In the New Testament the word apologia is found at many places such as Act 22:1, 1 Peter 3:15 etc.

"In your hearts reverence Christ as Lord. Always be prepared to make a defense to any one who calls you to account for the hope that is in you, yet do it with gentleness and reverence. " (1 Peter 3:15, RSV)

Apologetics is all about knowing why we do what we do and believe what we believe. It is building the case for our Faith, learning how to explain and defend our Faith with confidence and ease.

Apologetics is an important part of the Church's work. In Jude 3 we are told to "Contend for the faith, which was once for all delivered to the saints."

<u>To my Catholic Brothers and Sisters:</u>

We should always remember these facts:

1. The Bible is a Catholic book!
2. The One Holy Catholic and Apostolic Church gave it to the world!
3. There is nothing in the Bible that contradicts anything in the Catholic Faith.
4. There is nothing in the Catholic Faith that contradicts anything in the Bible.

These are important facts to keep in mind because a lot of time people will quote passages from the Bible to "prove" that the Catholic Church is wrong. As a Catholic Christian, you should point to them that you believe everything the Bible says, however, you disagree with their private interpretation of those passages.

The reasons you do not agree with their personal interpretations are:

I. The Bible verse has been taken out of context.
II. They are reading into the Biblical text what isn't there in order to force the interpretation of the text to conform to certain preconceived ideas or theories.

If you are ever asked a question about the Catholic Faith that you cannot answer, don't worry. There is an answer, you just need to go and find it. Ask a Catholic Priest, a Catechist, an Apologist or get some good Catholic books and CDs that explain the Faith. As Catholic Christians, we need to read the Bible, study it, and pray it daily. <u>It is our book</u>. We need to use it to bring our precious separated brothers and sisters back to the Church.

Some basic Apologetics rules and advice:

1. Pray to the Holy Spirit to give you wisdom to choose your words and courage to share your faith.
2. Learn a little bit more about your Faith each and every day by reading the Scripture and the Catechism of the Catholic Church.
3. Aim at winning souls (for Christ) not arguments.
4. Always remember that the conversion of hearts is the job of the Holy Spirit not you. Just plant the seeds and let the Holy Spirit take care of the rest.

If you keep these things in mind, then you are on the right path of becoming a very effective Apologist and Evangelist for the Catholic Faith. Thank you.

<u>To my non-Catholic Brothers and Sisters:</u>

Of course, you may strongly disagree with the above statements and other presentations as you read on. I am not debating, just explaining. I seek to set forth the "what and why" of Catholic teachings to help you in making an informed decision in the case for Catholicism. Once there is understanding, then we can be in a relationship based on shared knowledge rather than misinformation. Thank you.

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SECTION I

Sola Fide (Faith alone)

Faith means believing what God declares to us, not because we understand it, nor because we approve it, but simply because God, who speaks, is Truth itself, who can neither be in error nor declare what is erroneous. **(1)**

"Faith is a personal act - the free response of the human person to the initiative of God who reveals himself. But faith is not an isolated act. No one can believe alone, just as no one can live alone. You have not given yourself faith as you have not given yourself life. The believer has received faith from others and should hand it on to others. Our love for Jesus and for our neighbor impels us to speak to others about our faith. Each believer is thus a link in the great chain of believers. I cannot believe without being carried by the faith of others, and by my faith I help support others in the faith. "(§166, CATECHISM OF THE CATHOLIC CHURCH)

Sola fide (Latin: by faith alone), also historically known as the doctrine of justification by faith, is a doctrine that distinguishes most Protestant denominations from Catholicism, Eastern Christianity, and most Restorationists in Christianity. **(2)**

Sola fide asserts that, although all people have disobeyed God's commands, God declares those people obedient who place their confidence, their faith, in what God has done through the life, death and resurrection of Jesus. They account Christ's obedience as their own, and the only meritorious, obedience. Their assurance is that God's work in Christ is their commendation for acceptance by God. Conversely, the doctrine says that those who trust God in this way do not trust what they themselves have done (which has no worth, because of sin). **(3)**

The phrase πιστεως μονον (pisteōs monon, Greek) "faith alone" only occurs once in the whole of Sacred Scripture. "You see that a man is justified by works and not by faith alone." (James 2:24, RSV)

<u>Question: Is faith without works Biblical?</u>
No. This is because man is not justified by faith alone as Scripture tells us.

"What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him?...So faith by itself, if it has no works, is dead....You see that a man is justified by works and not by faith alone....For as the body apart from the spirit is dead, so faith apart from works is dead." (James 2:14-26, RSV)

In Catholic theology, a person is justified by faith and works acting together, which comes solely from God's divine grace. The faith that justifies us is "faith working through love" not faith alone, as St. Paul tells us.

"For in Christ Jesus neither circumcision nor uncircumcision is of any avail, but faith working through love." (Galatians 5:6, RSV)

"Salvation comes from God alone; but because we receive the life of faith through the Church, she is our mother: "We believe the Church as the mother of our new birth, and not in the Church as if she were the author of our salvation." Because she is our mother, she is also our teacher in the faith. "(§169, CATECHISM OF THE CATHOLIC CHURCH)

Faith (a process of thought) and love (an action) are never separated in the Scriptures. (cf. Ephesians 3:17; 1 Thessalonians 3:6; 2 Thessalonians 1:3; 1 John 3:23; Revelation 2:4-5)

Some Scripture verses that indicate the necessity of works include:

- "Why do you call me 'Lord, Lord,' and not do what I tell you?" (Luke 6:46, RSV)

- "Not every one who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven." (Matthew 7:21, RSV)

- "And behold, one came up to him, saying, 'Teacher, what good deed must I do, to have eternal life?' And he said to him, 'Why do you ask me about what is good? One there is who is good. If you would enter life, keep the commandments.'... The young man said to him, 'All these I have observed; what do I still lack?' Jesus said to him, 'If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me.'" (Matthew 19:16-21, RSV)

- "You believe that God is one; you do well. Even the demons believe -- and shudder." (James 2:19, RSV)

- "And by this we may be sure that we know him, if we keep his commandments. He who says 'I know him' but disobeys his commandments is a liar, and the truth is not in him;" (1 John 2:3-4, RSV)

St. Paul tells us about self-control and discipline in relation to justification. He also gives a warning about falling and disqualification.

"Every athlete exercises self-control in all things. They do it to receive a perishable wreath, but we an imperishable. Well, I do not run aimlessly, I do not box as one beating the air; but I pommel my body and subdue it, lest after preaching to others I myself should be disqualified." (1 Corinthians 9:25-27, RSV)

Christians are reminded to avoid sin.
"For if we sin deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful prospect of judgment, and a fury of fire which will consume the adversaries." (Hebrews 10:26-27, RSV)
There is nothing like once saved always saved.

When the Day of Judgment comes, we shall not be asked what we have read or believed, but what we have done; not how well we have spoken, but how well we have lived.

Some Scripture verses that indicate that works will be judged include:

- "For we must all appear before the judgment seat of Christ, so that each one may receive good or evil, according to what he has done in the body." (2 Corinthians 5:10, RSV)

- "For he will render to every man according to his works: to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; but for those who are factious and do not obey the truth, but obey wickedness, there will be wrath and fury. There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, but glory and honor and peace for every one who does good, the Jew first and also the Greek....For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified." (Romans 2:6-10,13, RSV)

- "Then the King will say to those at his right hand, 'Come, O blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me'....Then he will say to those at his left hand, 'Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not welcome me, naked and you did not clothe me, sick and in prison and you did not visit me'....And they will go away into eternal punishment, but the righteous into eternal life." (Matthew 25:32-46, RSV)

- "Blessed is that servant whom his master when he comes will find so doing. Truly, I say to you, he will set him over all his possessions. But if that servant says to himself, 'My master is delayed in coming,' and begins to beat the men servants and the maidservants, and to eat and drink and get drunk, the master of that servant will come on a day when he does not expect him and at an hour he does not know, and will punish him, and put him with the unfaithful. And that servant who knew his master's will, but did not make ready or act according to his will, shall receive a severe beating. But he who did not know, and did what deserved a beating, shall receive a light beating. Every one to whom much is given, of him will much be required; and of him to whom men commit much they will demand the more." (Luke 12:43-48, RSV)

- "And I saw the dead, great and small, standing before the throne, and books were opened. Also another book was opened, which is the book of life. And the dead were judged by what was written in the books, by what they had done." (Revelation 20:12, RSV)

St. Paul tells us to uphold the law.
"Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law." (Romans 3:31, RSV)

Again, St. Paul tells us to "work out" our own salvation.
"Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling; for God is at work in you, both to will and to work for his good pleasure." (Philippians 2:12, RSV)

Question: What must I do to be saved?

To be saved, you must believe in the Lord Jesus Christ (Acts 16:31). However, that's not all. Sacred Scripture clearly shows other things you must also do to be saved:

- You must endure to the end (in a state of grace). (cf. Matthew 10:22, 24:13; Mark 13:13)
- You must accept the Cross (suffering). (cf. Matthew 10:38, 16:24-25; Mark 8:34; Luke 9:23, 14:27)
- You must be baptized with water. (cf. Mark 16:16; Titus 3:5; 1 Peter 3:20-21)
- You must be a member in God's true church. (cf. Acts 2:47)
- You must confess your sins. (cf. James 5:16; 1 John 1:9)
- You must keep the Commandments of God. (cf. Matthew 5:19-20, 7:21)
- You must heed the words of St. Peter, the first Pope (and his successors). (cf. Acts 11:13-14, 15:7; Hebrews 13:7, 17)
- You must eat the flesh and drink the blood of Jesus Christ. (cf. John 6:51-58; 1 Corinthians 10:16; 1 Corinthians 11:23-29)

The Catholic Church is the only Church that meets all the requirements of Salvation.

SECTION II

Salvation & Justification

The word σωτηρία (sōtēria, Greek) or ישׁוּעה (yeshûʽâh, Hebrew) literally means deliverance or salvation.

It is very necessary to make a distinction between temporal salvation (i.e. deliverance from earthly troubles) and eternal salvation (i.e. deliverance from sin and God's wrath). The focus shall be on the latter. We are not guaranteed Salvation; We Hope For Salvation

"And this, knowing the season, that already it is time for you to awake out of sleep: for now is salvation nearer to us than when we first believed." (Romans 13:11, ASV)
How can we be only nearer to something we already have?

Some verses that Protestants use to justify "once saved, always saved" include:

- "Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day: and not only to me, but also to all them that have loved his appearing." (2 Timothy 4:8, RV)

We should note that St. Paul wrote about the possibility of losing his own salvation (cf. 1 Corinthians 9:27), it is only at the end of his life that he has a moral certitude of salvation.

- "Who art thou that judgest the servant of another? To his own lord he standeth or falleth. Yea, he shall be made to stand; for the Lord hath power to make him stand." (Romans 14:4, RV)

This verse speaks only to what God is able to do. It does not address what the individual is free to do, whether the person accepts the grace of God or not.

"Being confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ" (Philippians 1:6, RV)
St. Paul does qualify it in Philippians 2:13 when he warns them to work out their salvation "in fear and trembling,"

- "The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom: to whom be the glory for ever and ever. Amen." (2 Timothy 4:18, RV)

God's ability to save us also depends upon our cooperation. We also need to respond to His grace.

The word צדק (tsâdaq, Hebrew) and δικαίωμα (dikaíōma, Greek) means to justify.

"Our justification comes from the grace of God. Grace is favor, the free and undeserved help that God gives us to respond to his call to become children of God, adoptive sons, partakers of the divine nature and of eternal life." (§1996, CATECHISM OF THE CATHOLIC CHURCH)

"The grace of the Holy Spirit has the power to justify us, that is, to cleanse us from our sins and to communicate to us "the righteousness of God through faith in Jesus Christ" and through Baptism: But if we have died with Christ, we believe that we shall also live with him. For we know that Christ being raised from the dead will never die again; death no longer has dominion over him. The death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves as dead to sin and alive to God in Christ Jesus."(§1987, CATECHISM OF THE CATHOLIC CHURCH)

"The first work of the grace of the Holy Spirit is conversion, effecting justification in accordance with Jesus' proclamation at the beginning of the Gospel: "Repent, for the kingdom of heaven is at hand." Moved by grace, man turns toward God and away from sin, thus accepting forgiveness and righteousness from on high. "Justification is not only the remission of sins, but also the sanctification and renewal of the interior man."(§1989, CATECHISM OF THE CATHOLIC CHURCH)

"Justification has been merited for us by the Passion of Christ who offered himself on the cross as a living victim, holy and pleasing to God, and whose blood has become the instrument of atonement for the sins of all men. Justification is conferred in Baptism, the sacrament of faith. It conforms us to the righteousness of God, who makes us inwardly just by the power of his mercy. Its purpose is the glory of God and of Christ, and the gift of eternal life: But now the righteousness of God has been manifested apart from law, although the law and the prophets bear witness to it, the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: since all have sinned and fall short of the glory of God, they are justified by his grace as a gift, through the redemption which is in Christ Jesus, whom God put forward as an expiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins; it was to prove at the present time that he himself is righteous and that he justifies him who has faith in Jesus."(§1992, CATECHISM OF THE CATHOLIC CHURCH)

"Justification establishes cooperation between God's grace and man's freedom. On man's part it is expressed by the assent of faith to the Word of God, which invites him to conversion, and in the cooperation of charity with the prompting of the Holy Spirit who precedes and preserves his assent: When God touches man's heart through the illumination of the Holy Spirit, man himself is not inactive while receiving that inspiration, since he could reject it; and yet, without God's grace, he cannot by his own free will move himself toward justice in God's sight."(§1993, CATECHISM OF THE CATHOLIC CHURCH)

Some Scripture verses that emphasize perseverance include:

- "Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth

as a branch and withers; and the branches are gathered, thrown into the fire and burned." (John 15:4-6, RSV)

- "For if God did not spare the natural branches, neither will he spare you. Note then the kindness and the severity of God: severity toward those who have fallen, but God's kindness to you, provided you continue in his kindness; otherwise you too will be cut off." (Romans 11:21-22, RSV)

- "And you, who once were estranged and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and irreproachable before him, provided that you continue in the faith, stable and steadfast, not shifting from the hope of the gospel which you heard" (Colossians 1:21-22, RSV)

We are warned on the possibility of being disqualified.

- "But I pommel my body and subdue it, lest after preaching to others I myself should be disqualified." (1 Corinthians 9:27, RSV)

- "Therefore, while the promise of entering his rest remains, let us fear lest any of you be judged to have failed to reach it." (Hebrews 4:1, RSV)

We are warned to avoid presumption.

- "Therefore let any one who thinks that he stands take heed lest he fall." (1 Corinthians 10:12, RSV)

- "He that soweth, soweth the word. And these are they by the way side, where the word is sown, and as soon as they have heard, immediately Satan cometh and taketh away the word that was sown in their hearts. And these likewise are they that are sown on the stony ground: who when they have heard the word, immediately receive it with joy. And they have no root in themselves, but are only for a time: and then when tribulation and persecution ariseth for the word they are presently scandalized. And others there are who are sown among thorns: these are they that hear the word, And the cares of the world, and the deceitfulness of riches, and the lusts after other things entering in choke the word, and it is made fruitless. And these are they who are sown upon the good ground, who hear the word, and receive it, and yield fruit, the one thirty, another sixty, and another a hundred." (Mark 4:14-20, DRB)

Some dangers of backsliding in the Sacred Scripture include:

- "For it is impossible to restore again to repentance those who have once been enlightened, who have tasted the heavenly gift, and have become partakers of the Holy Spirit, and have tasted the goodness of the word of God and the powers of the age to come, if they then commit apostasy, since they crucify the Son of God

on their own account and hold him up to contempt. For land which has drunk the rain that often falls upon it, and brings forth vegetation useful to those for whose sake it is cultivated, receives a blessing from God. But if it bears thorns and thistles, it is worthless and near to being cursed; its end is to be burned." (Hebrews 6:4-8, RSV)

- "For if we sin deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a fearful prospect of judgment, and a fury of fire which will consume the adversaries." (Hebrews 10:26-27, RSV)

- "For if, after they have escaped the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled in them and overpowered, the last state has become worse for them than the first. For it would have been better for them never to have known the way of righteousness than after knowing it to turn back from the holy commandment delivered to them."(2 Peter 2:20-21, RSV)

Scripture tells about sins being cleansed.

"[I]f we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin." (1John 1:7, RSV)

"For whoever lacks these things is blind and shortsighted and has forgotten that he was cleansed from his old sins." (2 Peter 1:9, RSV)

Scripture tells about sins being taken away.

"The next day he saw Jesus coming toward him, and said, 'Behold, the Lamb of God, who takes away the sin of the world!'" (John 1:29, RSV)

"But as it is, he has appeared once for all at the end of the age to put away sin by the sacrifice of himself." (Hebrews 9:26, RSV)

Some Scripture verses indicating past justification include:

- "For by hope were we saved: but hope that is seen is not hope: for who hopeth for that which he seeth?" (Romans 8:24, RV)

- "Even when we were dead through our trespasses, quickened us together with Christ (by grace have ye been saved)" (Ephesians 2:5, RV)

- "Who saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before times eternal." (2 Timothy 1:9, RV)

- "not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Ghost" (Titus 3:5, RV)

Some Scripture verses indicating present justification include:

- "For the word of the cross is to them that are perishing foolishness; but unto us which are being saved it is the power of God." (1 Corinthians 1:18, RV)

The original text of this passage in Greek has present-tense σῳζομένοις (being saved), not perfect-tense σεσῳσμένοις (having been saved) or past-tense (aorist-tense) σῳθεῖσιν (saved); ambiguous translations such as "us which are saved" (KJV) obscure this.

- "For we are a sweet savour of Christ unto God, in them that are being saved, and in them that are perishing." (2 Corinthians 2:15, RV)

Justification is the <u>inner change of a person</u> (i.e. Infusion) and not just a declaration by God (Imputation).
Some Scripture verses that demonstrate these positions are:

- "Have mercy upon me, O God, according to thy lovingkindness; according to the multitude of thy tender mercies blot out my transgressions. Wash me throughly from mine iniquity, and cleanse me from my sin." (Psalms 51:1-2, RV)

This cleansing requires an inner change of heart. The position that God just declares us righteous by "covering the dunghill", belittles the role of the Holy Spirit in our lives, who continues the work of Christ through His work of justification and sanctification (infusing His grace into our souls and changing our inner person).

- "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me." (Psalms 51:7-10, RV)

We are purged and filled up inside our souls, not just covered up externally. God actually transforms us internally.

- "Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18, RV)

- "I, even I, am He that blotteth out thy transgressions for mine own sake; and I will not remember thy sins." (Isaiah 43:25, RV)

God blots out our sins by the power of the Holy Spirit, He doesn't cover them up.

- "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee." (Isaiah 44:22, RV)

- "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you art heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." (Ezekiel 36:26-27, RV)
- "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God." (Ezekiel 37:23, RV)

- "Woe to you, scribes and Pharisees, hypocrites! for you cleanse the outside of the cup and of the plate, but inside they are full of extortion and rapacity. You blind Pharisee! first cleanse the inside of the cup and of the plate, that the outside also may be clean. Woe to you, scribes and Pharisees, hypocrites! for you are like whitewashed tombs, which outwardly appear beautiful, but within they are full of dead men's bones and all uncleanness. So you also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity." (Matthew 23:25-28, RSV)

- "If any one sees his brother committing what is not a mortal sin, he will ask, and God will give him life for those whose sin is not mortal. There is sin which is mortal; I do not say that one is to pray for that. All wrongdoing is sin, but there is sin which is not mortal. " (1 John 5:16-17)

If all sins are "covered over", then why pray for a brother's (i.e., fellow Christian's) sins?

Some Scripture verses indicating future justification include:

- "For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified." (Romans 2:13, RSV)

- "And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved." (Matthew 10:22, ASV)

- "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." (Mark 16:16, ASV)

- "But we believe that we shall be saved through the grace of the Lord Jesus, in like manner as they." (Acts 15:11, ASV)

- "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as through fire." (1 Corinthians 3:15, ASV)

The justification of Abraham according to Scriptures:

- "By faith Abraham obeyed when he was called to go out to a place which he was to receive as an inheritance; and he went out, not knowing where he was to go." (Hebrews 11:8; referring to Genesis 12:1-4, RSV)

- "For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? 'Abraham believed God, and it was reckoned to him as righteousness.'" (Romans 4:2-3; referring to Genesis 15:5-6, RSV)

- "And he brought [Abraham] outside and said, 'Look toward heaven, and number the stars, if you are able to number them.' Then he said to him, 'So shall your descendants be.' And he believed the LORD; and he reckoned it to him as righteousness." (Genesis 15:5-6, RSV)

- "Was not Abraham our father justified by works, when he offered his son Isaac upon the altar? You see that faith was active along with his works, and faith was completed by works" (James 2:21-22; referring to Genesis 22:1-18, RSV)

We become partakers of the divine nature.

"[H]e has granted to us his precious and very great promises, that through these you may escape from the corruption that is in the world because of passion, and become partakers of the divine nature." (2 Peter 1:4, RSV)

Filial adoption, in making us partakers by grace in the divine nature, can bestow true merit on us as a result of God's gratuitous justice. This is our right by grace, the full right of love, making us "co-heirs" with Christ and worthy of obtaining "the promised inheritance of eternal life." The merits of our good works are gifts of the divine goodness.61 "Grace has gone before us; now we are given what is due. . . . Our merits are God's gifts."(§2009, CATECHISM OF THE CATHOLIC CHURCH)

SECTION III

Sola Scriptura (Bible Alone)

Sola scriptura (Latin ablative, "by scripture alone") is the assertion that the Bible as God's written word is self-authenticating, clear (perspicuous) to the rational reader, its own interpreter ("Scripture interprets Scripture"), and sufficient of itself to be the final authority of Christian doctrine. **(4)**

"And how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, 17 that the man of God may be complete, equipped for every good work." (2 Timothy 3:15-17, RSV)

The Bible claims to be the sole and sufficient infallible rule of faith for the Christian Church. The Scriptures are not in need of any supplement; their authority comes from their nature as God-breathed revelation; their authority is not dependent upon man, church or council. The Scriptures are self-consistent, self-interpreting, and self-authenticating. The Christian Church looks to the Scriptures as the only infallible and sufficient rule of faith, and the Church is always subject to the Word, and is constantly reformed thereby. **(5)**

From a Catholic perspective, having to rely on the Scriptures alone to prove the teachings of the Church is illogical, unhistorical, inconsistent and unbiblical. This is because we only know of the inspiration of the Scriptures due to the teaching authority of the Catholic Church.

The Catholic Church, through her Popes and Councils, gathered together the separate books that the early Christians venerated; formed a collection (drew up a list or catalog of inspired and apostolic writings); and declared that only these were the Sacred Scriptures of the New Testament along with the Alexandrian Canon (i.e. The Septuagint) of the Old Testament.

The New Testament came into existence in the 4th Century when it was defined by the Catholic Church. The decisions of the Councils of Hippo and Carthage were later ratified by the councils of Second Nicaea (A.D. 787), Florence (A.D. 1440), and Trent (A.D. 1525-46). For over 1100 years, all Christians had the same books in their Bibles. It was not until the advent of Protestantism that the books of the Canon were called into question. Martin Luther wanted to remove (among other books) James, Hebrews, 2 Peter, and Revelation. A careful study of the books that were removed from the Protestant Bible reveals that the reason for their removal (or attempted removal) was mainly doctrinal: James 2:21-26 refutes the Protestant doctrine of salvation through faith in Jesus Christ alone apart from perseverance in doing good (Sola Fide); 2 Peter 2:1-3 warned against "false prophets" within the Church who would "bring in destructive heresies"; 2 Maccabees 12:45 perhaps the strongest Scriptural evidence of the existence of Purgatory

The Catholic Church has as its sole rule of faith, the entire Word of God, as it is found in Sacred Scripture and Sacred Tradition.

Jesus Christ said: "Heaven and earth shall pass away: but my words shall not pass away." (Mark 13:31, RV)

How was the Word of God communicated in the Early Church after Christ ascension? We should remember that it took about 400 years for the books of the Bible to be compiled and another 1000 years for Johannes Gutenberg to invent the printing press. The bishops of the Church, with the guidance of the Holy Spirit preached the Word orally.

Jesus commands the Apostles to preach (not write) the gospel to the world.
"And he said unto them, Go ye into all the world, and preach the gospel to the whole creation." (Mark 16:15, RV)

"He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me." (Luke 10:16, RV)
Here Scripture says, "He that heareth you", not he that reads you.

"So then faith cometh by hearing, and hearing by the word of God" (Romans 10:17, KJV)
Here Scripture says "faith cometh by hearing", it did not say by reading.

"Now I make known unto you brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand." (1 Corinthians 15:1, RV)
Not the gospel which you read but the gospel "preached unto you".

"Now Jesus did many other signs in the presence of the disciples, which are not written in this book;" (John 20:30, RSV)
Scripture demonstrates that not everything is in the Bible.

"But there are also many other things which Jesus did; were every one of them to be written, I suppose that the world itself could not contain the books that would be written." (John 21:25, RSV)

In Matthew 15:3, Jesus Christ condemns human traditions that void God's word. Some Protestants use this verse to condemn all tradition. But this verse has nothing to do with the tradition we must obey that was handed down to us from the Apostles.

- "Then there come to Jesus from Jerusalem Pharisees and scribes, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. And he answered and said unto them, Why do ye also transgress the commandment of God because of your tradition? For God said, Honour thy father and thy mother: and, He that speaketh evil of father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother,

> That wherewith thou mightest have been profited by me is given to God; he shall not honour his father. And ye have made void the word of God because of your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying, This people honoureth me with their lips; But their heart is far from me. But in vain do they worship me, Teaching as their doctrines the precepts of men." (Matthew 15:1-9, RV)

Here, the Pharisees, in their human tradition, gave goods to the temple to avoid taking care of their parents, and this voids God's law of honoring one's father and mother (cf. Exodus 20:12; Leviticus 19:3; Deuteronomy 5:16; Ephesians 6:2)

The phrase τας παραδοσεις (tas paradoseis, Greek) “hold to the traditions” as used in 2 Thessalonians 2:15 implies traditions that are handed over, both oral and written traditions of our Lord Jesus Christ.

Some verses in Scripture that St. Paul speaks of oral tradition include:

- "So then, brethren, stand firm and hold to the traditions which you were taught by us, either by word of mouth or by letter." (2 Thessalonians 2:15, RSV)
- "and what you have heard from me before many witnesses entrust to faithful men who will be able to teach others also." (2 Timothy 2:2, RSV)
- "I commend you because you remember me in everything and maintain the traditions even as I have delivered them to you." (1 Corinthians 11:2, RSV)
- "And we also thank God constantly for this, that when you received the word of God which you heard from us, you accepted it not as the word of men but as what it really is, the word of God, which is at work in you believers." (1 Thessalonians 2:13, RSV)
- "Now we command you, brethren, in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us." (2 Thessalonians 3:6, RV)
- "The things which ye both learned and received and heard and saw in me, these things do: and the God of peace shall be with you." (Philippians 4:9, RV)

The prophecy “He should be called a Nazarene” is oral tradition. It is not found in the Old Testament. This demonstrates that the Apostles relied upon oral tradition and taught by oral tradition.
"But when he heard that Archelaus was reigning over Judaea in the room of his father Herod, he was afraid to go thither; and being warned of God in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth; that it might be fulfilled which was spoken through the prophets, that he should be called a Nazarene." (Matthew 2:22-23, ASV)
Jesus Christ relies on the oral tradition of the Jews to acknowledge Moses' seat of authority. This is not recorded in the Old Testament.

"Then spake Jesus to the multitudes and to his disciples, saying, The scribes and the Pharisees sit on Moses seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not." (Matthew 23:2, ASV)

Scriptures are not easy to understand and are often misinterpreted and distorted as Pope St. Peter commented about regarding the writings of St. Paul the theologian.
"So also our beloved brother Paul wrote to you according to the wisdom given him, speaking of this as he does in all his letters. There are some things in them hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other scriptures." (2 Peter 3:15-16, RSV)

"Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee." (Ephesians 5:14, ASV)
Here St. Paul relies on oral tradition to quote an early Christian hymn

"But Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing judgment, but said, The Lord rebuke thee." (Jude 1:9, ASV)
St. Jude relies on the oral tradition of the Archangel Michael's dispute with Satan over Moses' body. This is not found in the Old Testament.

"And to these also Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord came with ten thousands of his holy ones, to execute judgment upon all, and to convict all the ungodly of all their works of ungodliness which they have ungodly wrought, and of all the hard things which ungodly sinners have spoken against him." (Jude 1:14-15, ASV)
Again, St. Jude relies on the oral tradition of Enoch's prophecy which is not recorded in the Old Testament.

Christians are warned against personal interpretation of Scriptures.
"First of all you must understand this, that no prophecy of scripture is a matter of one's own interpretation, because no prophecy ever came by the impulse of man, but men moved by the Holy Spirit spoke from God." (2 Peter 1:20-21, RSV)

The phrase εδακρυσεν ο ιησους (edakrusen ho Iēsous, Greek) literally means "Jesus wept"(John 11:35, GNT)

This is the shortest verse in the whole Bible. My question is why do Bible believing Christians have disagreement on the meaning of this phrase?

Some say Jesus wept because of:

1. The sheer human sympathy of his heart.
2. The lack of faith that the people had.
3. A deep sense of the misery sin had brought upon human nature. Etc.

One of the main arguments that Protestants use to explain away the differing positions on doctrine due to the use of Sola Scriptura is the fact that supposedly, 'well, we may have many differences on minor issues, but we agree on the essential doctrines'. Well, besides

sounding nice, and having no Biblical basis for that rationale, the issue at hand is, "What are the essential things?" As Phillip Blosser notes:

Nor will it do to fall back on the assertion that Protestant conservatives, at least, are united on "essentials"; for the question as to what is "essential" and what is not, is itself part of what is at issue. Lutherans consider baptism essential, while Quakers do not. Baptists consider an "adult" profession of faith to be an essential prerequisite for baptism, while Presbyterians do not. Presbyterians consider the predestination of the elect to be an essential doctrine but Free Methodists do not. Nazarenes consider personal holiness an essential prerequisite for salvation, while Lutherans do not. Calvinists consider the "irresistability of grace" an essential belief, while Lutherans do not. Episcopalians consider sacraments essential, but the Salvation Army does not. Presbyterians regard the belief in the "total depravity" of man essential, but Methodists do not. The Dutch Reformed consider creeds and confessions essential, but Baptists do not. Baptists consider "altar calls" essential but Presbyterians do not. **(6)**

<u>Question: Why do Protestants pick-and-choose what to believe and follow and what to reject in The Scriptures? Are they truly "Bible Christians"?</u>

SECTION IV

Baptism

The word βαπτίζω (baptizô, Greek) means to wash, to immerse or to perform ablution.

"Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ" (1 Peter 3:21, RSV)

Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit (vitae spiritualis ianua), and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission: "Baptism is the sacrament of regeneration through water in the word." (§1213, CATECHISM OF THE CATHOLIC CHURCH)

The sacrament of Baptism is the New Covenant parallel of circumcision (Old Covenant).

- "In him also you were circumcised with a circumcision made without hands, by putting off the body of flesh in the circumcision of Christ; and you were buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead." (Colossians 2:11-12, RSV)

- "He that is eight days old among you shall be circumcised" (Genesis 17:12, RSV)

"According to the Apostle Paul, the believer enters through Baptism into communion with Christ's death, is buried with him, and rises with him: Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. The baptized have "put on Christ." Through the Holy Spirit, Baptism is a bath that purifies, justifies, and sanctifies." (§1227, CATECHISM OF THE CATHOLIC CHURCH)

"The baptismal water is consecrated by a prayer of epiclesis (either at this moment or at the Easter Vigil). The Church asks God that through his Son the power of the Holy Spirit may be sent upon the water, so that those who will be baptized in it may be "born of water and the Spirit." The essential rite of the sacrament follows: Baptism properly speaking. It signifies and actually brings about death to sin and entry into the life of the Most Holy Trinity through configuration to the Paschal mystery of Christ. Baptism is performed in the most expressive way by triple immersion in the baptismal water. However, from ancient times it has also been able to be conferred by pouring the water three times over the candidate's head. In the Latin Church this triple infusion is accompanied by the minister's words: "N., I baptize you in the name of the Father, and of the Son, and of the Holy Spirit." In the Eastern liturgies the catechumen turns toward the

East and the priest says: "The servant of God, N., is baptized in the name of the Father, and of the Son, and of the Holy Spirit." At the invocation of each person of the Most Holy Trinity, the priest immerses the candidate in the water and raises him up again. The anointing with sacred chrism, perfumed oil consecrated by the bishop, signifies the gift of the Holy Spirit to the newly baptized, who has become a Christian, that is, one "anointed" by the Holy Spirit, incorporated into Christ who is anointed priest, prophet, and king." (§1238-1241, CATECHISM OF THE CATHOLIC CHURCH)

Our Lord Jesus Christ wants children to come to him as we see in Scripture:

- "See that you despise not one of these little ones: for I say to you, that their angels in heaven always see the face of my Father who is in heaven." (Matthew 18:10, DRB)

- "Jesus said, 'Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven.'" (Matthew 19:14, RSV)

"Born with a fallen human nature and tainted by original sin, children also have need of the new birth in Baptism to be freed from the power of darkness and brought into the realm of the freedom of the children of God, to which all men are called. The sheer gratuitousness of the grace of salvation is particularly manifest in infant Baptism. The Church and the parents would deny a child the priceless grace of becoming a child of God were they not to confer Baptism shortly after birth." (§1250, CATECHISM OF THE CATHOLIC CHURCH)

The Baptism of entire households includes children too:

- "And when [Lydia] was baptized, with her household, she besought us, saying, 'If you have judged me to be faithful to the Lord, come to my house and stay.' And she prevailed upon us." (Acts 16:15, RSV)

- "And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God." (Acts16:33-34, RSV)

- "I did baptize also the household of Steph'anas. Beyond that, I do not know whether I baptized anyone else." (1 Corinthians 1:16, RSV)

"For all the baptized, children or adults, faith must grow after Baptism. For this reason the Church celebrates each year at the Easter Vigil the renewal of baptismal promises. Preparation for Baptism leads only to the threshold of new life. Baptism is the source of that new life in Christ from which the entire Christian life springs forth." (§1254, CATECHISM OF THE CATHOLIC CHURCH)

"The ordinary ministers of Baptism are the bishop and priest and, in the Latin Church, also the deacon. In case of necessity, anyone, even a non-baptized person, with the required intention, can baptize, by using the Trinitarian baptismal formula. The intention

required is to will to do what the Church does when she baptizes. The Church finds the reason for this possibility in the universal saving will of God and the necessity of Baptism for salvation." (§1256, CATECHISM OF THE CATHOLIC CHURCH)

Some Scripture verses that indicate the necessity and efficacy of Baptism include:

- "Jesus answered, 'Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God.'" (John 3:5, RSV)

- "We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life." (Romans 6:4, RSV)

- "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you;" (Matthew 28:19-20, RSV)

- "He who believes and is baptized will be saved;" (Mark 16:16, RSV)

- "Now when they heard this they were cut to the heart, and said to Peter and the rest of the apostles, 'Brethren, what shall we do?' And Peter said to them, 'Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.'" (Acts 2:37-38, RSV)

- "And now why do you wait? Rise and be baptized, and wash away your sins, calling on his name." (Acts 22:16, RSV)

- "For as many of you as were baptized into Christ have put on Christ." (Galatians 3:27, RSV)

SECTION V

Holy Eucharist

The word εὐχαριστία (eukharistia, Greek) means thanksgiving.

"The holy Eucharist completes Christian initiation. Those who have been raised to the dignity of the royal priesthood by Baptism and configured more deeply to Christ by Confirmation participate with the whole community in the Lord's own sacrifice by means of the Eucharist." (§1322, CATECHISM OF THE CATHOLIC CHURCH)

NB: בית לחם Bethlehem, the city our Lord Jesus Christ was born means House of Bread

The Incarnation, for example, is not understood by any mortal intelligence. The Incarnation means that God became man. How this was accomplished we do not know. But revelation states that God the Son, the Second Person of the Trinity, became man. We believe it, and if necessary would die for our belief, not because we understand this mystery, but because God has revealed it to us. **(7)**

It is the same with the Blessed Eucharist. No one understands how, by the words of consecration, the bread and wine become the Body and Blood of Christ. There is no evidence of this change, and moreover it is entirely beyond our comprehension, yet we believe it on the word of God. That is faith, believing not on the testimony of the senses, not on evidence, not on understanding, but on the veracity of God. It is the highest honor we can pay God, for by our belief we sacrifice our highest faculty, our judgment, on the altar of His veracity. **(8)**

"At the Last Supper, on the night he was betrayed, our Savior instituted the Eucharistic sacrifice of his Body and Blood. This he did in order to perpetuate the sacrifice of the cross throughout the ages until he should come again, and so to entrust to his beloved Spouse, the Church, a memorial of his death and resurrection: a sacrament of love, a sign of unity, a bond of charity, a Paschal banquet 'in which Christ is consumed, the mind is filled with grace, and a pledge of future glory is given to us.'" (§1323, CATECHISM OF THE CATHOLIC CHURCH)

The Sacred Scripture on the Last Supper:
"Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, 'Take, eat; this is my body.' And he took a cup, and when he had given thanks he gave it to them, saying, 'Drink of it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins." (Matthew 26:26-28; also Mark 14:22, 24; Luke 22:19-20; 1 Corinthians 10:24-25, RSV)

Our Lord Jesus Christ on the Eucharistic discourse:

"'[M]y Father gives you the true bread from heaven...I am the bread of life..." The Jews then murmured at him, because he said, 'I am the bread which came down from heaven.' ...Jesus answered them, "Do not murmur among yourselves....I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down from heaven that a man may eat of it and not die. I am the living bread which came down from heaven; if any one eats of this bread, he will live for ever; and the bread which I shall give for the life of the world is my flesh.' The Jews then disputed among themselves, saying, 'How can this man give us his flesh to eat?' So Jesus said to them, 'Truly, truly, I say to you, unless you eat the flesh of the Son of man and drink his blood, you have no life in you; he who eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so he who eats me will live because of me. This is the bread which came down from heaven, not such as the fathers ate and died; he who eats this bread will live for ever.'... Many of his disciples, when they heard it, said, 'This is a hard saying; who can listen to it?' But Jesus, knowing in himself that his disciples murmured at it, said to them, 'Do you take offense at this? Then what if you were to see the Son of man ascending where he was before? It is the spirit that gives life, the flesh is of no avail; the words that I have spoken to you are spirit and life.' ...After this many of his disciples drew back and no longer went about with him." (John 6:32-68, RSV)

"At the heart of the Eucharistic celebration are the bread and wine that, by the words of Christ and the invocation of the Holy Spirit, become Christ's Body and Blood. Faithful to the Lord's command the Church continues to do, in his memory and until his glorious return, what he did on the eve of his Passion: "He took bread. . . ." "He took the cup filled with wine. . . ." The signs of bread and wine become, in a way surpassing understanding, the Body and Blood of Christ; they continue also to signify the goodness of creation. Thus in the Offertory we give thanks to the Creator for bread and wine, fruit of the "work of human hands," but above all as "fruit of the earth" and "of the vine" - gifts of the Creator. The Church sees in the gesture of the king-priest Melchizedek, who "brought out bread and wine," a prefiguring of her own offering." (§1333, CATECHISM OF THE CATHOLIC CHURCH)

Sacred Scripture has shown plainly that the “Body and Blood” are not symbolic:

"For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. Whoever, therefore, eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profaning the body and blood of the Lord. Let a man examine himself, and so eat of the bread and drink of the cup. For any one who eats and drinks without discerning the body eats and drinks judgment upon himself." (1 Corinthians 11:26-29, RSV)

According to Sacred Scripture Jesus Christ always explains parables to His disciples:

"And without parable he did not speak unto them; but apart, he explained all things to his disciples." (Mark 4:34, DRB)

However, in the "Bread of Life" discourse in John 6:32-68, when all the people took Him literally, and many were leaving Him; He does not explain anything since it was not a parable. We read:
"Then Jesus said to the twelve: Will you also go away?" (John 6:67, DRB)

"The first announcement of the Eucharist divided the disciples, just as the announcement of the Passion scandalized them: "This is a hard saying; who can listen to it?" The Eucharist and the Cross are stumbling blocks. It is the same mystery and it never ceases to be an occasion of division. "Will you also go away?": the Lord's question echoes through the ages, as a loving invitation to discover that only he has "the words of eternal life" and that to receive in faith the gift of his Eucharist is to receive the Lord himself." (§1336, CATECHISM OF THE CATHOLIC CHURCH)

Scripture tells us about the "Breaking of bread" in Apostolic Church:

"And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers." (Acts 2:42, RSV)

"By celebrating the Last Supper with his apostles in the course of the Passover meal, Jesus gave the Jewish Passover its definitive meaning. Jesus' passing over to his father by his death and Resurrection, the new Passover, is anticipated in the Supper and celebrated in the Eucharist, which fulfills the Jewish Passover and anticipates the final Passover of the Church in the glory of the kingdom." (§1340, CATECHISM OF THE CATHOLIC CHURCH)

Worship of the Eucharist. In the liturgy of the Mass we express our faith in the real presence of Christ under the species of bread and wine by, among other ways, genuflecting or bowing deeply as a sign of adoration of the Lord. "The Catholic Church has always offered and still offers to the sacrament of the Eucharist the cult of adoration, not only during Mass, but also outside of it, reserving the consecrated hosts with the utmost care, exposing them to the solemn veneration of the faithful, and carrying them in procession." (§1378, CATECHISM OF THE CATHOLIC CHURCH)

"The Mass is at the same time, and inseparably, the sacrificial memorial in which the sacrifice of the cross is perpetuated and the sacred banquet of communion with the Lord's body and blood. But the celebration of the Eucharistic sacrifice is wholly directed toward the intimate union of the faithful with Christ through communion. To receive communion is to receive Christ himself who has offered himself for us." (§1382, CATECHISM OF THE CATHOLIC CHURCH)

SECTION VI

Confirmation

Confirmation is a sacrament in which the Holy Spirit is given to those already baptized in order to make them strong and perfect Christians and soldiers of Jesus Christ.

Our Lord Jesus Christ promises to send another Comforter:
"And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you." (John 14:16-17, ASV)

The word παράκλητος (paraklētos, Greek) means an intercessor, consoler, advocate, or comforter.

St. Thomas Aquinas says: Confirmation is to baptism what growth is to generation. Now it is clear that a man cannot advance to a perfect age unless he has first been born; in like manner, unless he has first been baptized he cannot receive the Sacrament of Confirmation. (Summa Theologiæ III.72.6)

"Now when the apostles at Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John, who came down and prayed for them that they might receive the Holy Spirit; for it had not yet fallen on any of them, but they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Spirit." (Acts 8:14-17, RSV)

"And when they heard this, they were baptized into the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Spirit came on them; and they spake with tongues, and prophesied." (Act 19:5-5, ASV)
St. Paul laid his hands on them to seal them with the Holy Spirit. This sealing refers to the sacrament of Confirmation.

"And grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption." (Ephesians 4:30, ASV)

"Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentance from dead works, and of faith toward God, of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." (Hebrews 6:1-2, ASV)
In this passage we are walked through the order of salvation. That is, the successive stages of the Christian journey from repentance to faith, to baptism, to confirmation, to resurrection, and finally to judgment.

SECTION VII

Penance (Confession)

"Those who approach the sacrament of Penance obtain pardon from God's mercy for the offense committed against him, and are, at the same time, reconciled with the Church which they have wounded by their sins and which by charity, by example, and by prayer labors for their conversion." (§1422, CATECHISM OF THE CATHOLIC CHURCH)

"Conversion to Christ, the new birth of Baptism, the gift of the Holy Spirit and the Body and Blood of Christ received as food have made us "holy and without blemish," just as the Church herself, the Bride of Christ, is "holy and without blemish." Nevertheless the new life received in Christian initiation has not abolished the frailty and weakness of human nature, nor the inclination to sin that tradition calls concupiscence, which remains in the baptized such that with the help of the grace of Christ they may prove themselves in the struggle of Christian life. This is the struggle of conversion directed toward holiness and eternal life to which the Lord never ceases to call us." (§1426, CATECHISM OF THE CATHOLIC CHURCH)

An important part of Jesus' commission was to forgive sins. This commission is passed on to the Apostles. Let's see what Scripture says:

"On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."" (John 20:19-23, RSV)
The plain reading of the above Scripture is that the Apostles specifically are given the power to forgive or retain sins. As Jesus Christ was sent by God the Father to forgive sins, so He sends the Apostles to forgive sins. In order for the Apostles to exercise this authority of forgiving sins, the penitents must orally confess their sins to them because the Apostles are not mind readers.

Our Lord Jesus Christ "breathes" on the Apostles, and then gives them the power to forgive and retain sins. The only other moment in Sacred Scripture where God breathes on man is in Genesis 2:7.

"then the LORD God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being." (Genesis 2:7, RSV)
The above passage is very relevant because, anytime God breath on something, that thing gain a new life. The new life giving power is given to the Apostles to forgive sins.

In Matthew 18:18, the Apostles are given authority to bind and loose. This authority includes administering and removing the temporal penalties due to sin.

"If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every word may be confirmed by the evidence of two or three witnesses. If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." (Matthew 18:15-18, RSV)

"Only God forgives sins. Since he is the Son of God, Jesus says of himself, "The Son of man has authority on earth to forgive sins" and exercises this divine power: "Your sins are forgiven." Further, by virtue of his divine authority he gives this power to men to exercise in his name." (§1441, CATECHISM OF THE CATHOLIC CHURCH)

"The words bind and loose mean: whomever you exclude from your communion, will be excluded from communion with God; whomever you receive anew into your communion, God will welcome back into his. Reconciliation with the Church is inseparable from reconciliation with God." (§1445, CATECHISM OF THE CATHOLIC CHURCH)

The Sacred Scripture distinguish between Mortal and Venial sin:

- "If any one sees his brother committing what is not a mortal sin, he will ask, and God will give him life for those whose sin is not mortal. There is sin which is mortal; I do not say that one is to pray for that. All wrongdoing is sin, but there is sin which is not mortal." (1 John 5:16-17, RSV)

- "And that servant who knew his master's will, but did not make ready or act according to his will, shall receive a severe beating. But he who did not know, and did what deserved a beating, shall receive a light beating. Every one to whom much is given, of him will much be required;" (Luke 12:47-48, RSV)

"Over the centuries the concrete form in which the Church has exercised this power received from the Lord has varied considerably. During the first centuries the reconciliation of Christians who had committed particularly grave sins after their Baptism (for example, idolatry, murder, or adultery) was tied to a very rigorous discipline, according to which penitents had to do public penance for their sins, often for years, before receiving reconciliation. To this "order of penitents" (which concerned only certain grave sins), one was only rarely admitted and in certain regions only once in a lifetime. During the seventh century Irish missionaries, inspired by the Eastern monastic tradition, took to continental Europe the "private" practice of penance, which does not require public and prolonged completion of penitential works before reconciliation with the Church. From that time on, the sacrament has been performed in secret between penitent and priest. This new practice envisioned the possibility of repetition and so opened the way to a regular frequenting of this sacrament. It allowed the forgiveness of grave sins and venial sins to be integrated into one sacramental celebration. In its main

lines this is the form of penance that the Church has practiced down to our day." (§1447, CATECHISM OF THE CATHOLIC CHURCH)

Other passages in Scriptures that talk about the Ministry of Reconciliation include:

- "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come. All this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation. So we are ambassadors for Christ, God making his appeal through us. We beseech you on behalf of Christ, be reconciled to God." (2 Corinthians 5:17-20, RSV)

- "Is any one among you suffering? Let him pray. Is any cheerful? Let him sing praise. Is any among you sick? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven. Therefore confess your sins to one another, and pray for one another, that you may be healed. The prayer of a righteous man has great power in its effects." (James 5:13-16, RSV)

- "But if any one has caused pain, he has caused it not to me, but in some measure--not to put it too severely--to you all. For such a one this punishment by the majority is enough; so you should rather turn to forgive and comfort him, or he may be overwhelmed by excessive sorrow. So I beg you to reaffirm your love for him. For this is why I wrote, that I might test you and know whether you are obedient in everything. Any one whom you forgive, I also forgive. What I have forgiven, if I have forgiven anything, has been for your sake in the presence of Christ" (2 Corinthians 2:5-10, RSV)

- "And this became known to all residents of Ephesus, both Jews and Greeks; and fear fell upon them all; and the name of the Lord Jesus was extolled. Many also of those who were now believers came, confessing and divulging their practices. And a number of those who practiced magic arts brought their books together and burned them in the sight of all; and they counted the value of them and found it came to fifty thousand pieces of silver." (Acts 19:17-19, RSV)

- "If we say we have fellowship with him while we walk in darkness, we lie and do not live according to the truth; but if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us." (1 John 1:7-9, RSV)

- "Or if any one utters with his lips a rash oath to do evil or to do good, any sort of rash oath that men swear, and it is hidden from him, when he comes to know it he

shall in any of these be guilty. When a man is guilty in any of these, he shall confess the sin he has committed, and he shall bring his guilt offering to the LORD for the sin which he has committed, a female from the flock, a lamb or a goat, for a sin offering; and the priest shall make atonement for him for his sin." (Leviticus 5:4-6, RSV)

- "If a man lies carnally with a woman who is a slave, betrothed to another man and not yet ransomed or given her freedom, an inquiry shall be held. They shall not be put to death, because she was not free; but he shall bring a guilt offering for himself to the LORD, to the door of the tent of meeting, a ram for a guilt offering. And the priest shall make atonement for him with the ram of the guilt offering before the LORD for his sin which he has committed; and the sin which he has committed shall be forgiven him. (Leviticus 19:20-22, RSV)

- "And the LORD said to Moses, "Say to the people of Israel, When a man or woman commits any of the sins that men commit by breaking faith with the LORD, and that person is guilty, he shall confess his sin which he has committed; and he shall make full restitution for his wrong, adding a fifth to it, and giving it to him to whom he did the wrong. But if the man has no kinsman to whom restitution may be made for the wrong, the restitution for wrong shall go to the LORD for the priest, in addition to the ram of atonement with which atonement is made for him. And every offering, all the holy things of the people of Israel, which they bring to the priest, shall be his" (Numbers 5:5-9, RSV)

Indeed, according to the Bible, it is THE CHURCH that received the Holy Spirit (John 14-16; 20:22; 1 Corinthians 12), and it is THE CHURCH that is commissioned to Baptize all nations for the forgiveness of sins (Acts 2:38; Matthew 28:19; Mark 16:16). So, if you cannot be Baptized without the Church, how can you return to God in repentance without the Church? **(9)**

"The formula of absolution used in the Latin Church expresses the essential elements of this sacrament: the Father of mercies is the source of all forgiveness. He effects the reconciliation of sinners through the Passover of his Son and the gift of his Spirit, through the prayer and ministry of the Church:

God, the Father of mercies,
through the death and the resurrection of his Son
has reconciled the world to himself
and sent the Holy Spirit among us
for the forgiveness of sins;
through the ministry of the Church
may God give you pardon and peace,
and I absolve you from your sins in the name of the Father, and of the Son and of the Holy Spirit. " (§1449, CATECHISM OF THE CATHOLIC CHURCH)

SECTION VIII

Purgatory

Purgatory (Latin, "purgare", to make clean, to purify) in accordance with Catholic teaching is a place or condition of temporal punishment for those who, departing this life in God's grace, are, not entirely free from venial faults, or have not fully paid the satisfaction due to their transgressions. ("Purgatory." The Catholic Encyclopedia. Vol. 12. New York: Robert Appleton Company, 1911.)

It stands to reason that God is just. It is also evident that many of us depart from this life not altogether saints and yet not altogether sinners. Moreover some, who have been notoriously wicked repent at the last moment, and God has declared that He will not reject the penitent sinner. Such a penitent, although assured of God's forgiveness, must nevertheless atone for his lifelong transgressions. Unless there is a place beyond where atonement can be made, the deathbed penitent would entirely escape chastisement for sin. It is true that Christ forgave the sins of the thief on the cross, and also remitted the chastisement of them. He may do that with every sinner if He so wills. But that is not His ordinary way, as we know from Scripture. God forgave David his sin but chastised him dreadfully nevertheless. So, too, He punished Moses and others after He had pronounced forgiveness of their sins. We have, therefore, the fact that God is just and merciful, and also the fact that not all of us depart this life holy enough for companionship with God, and yet not wicked enough for perpetual banishment from His presence. Scripture declares that nothing defiled can enter heaven. They, therefore, who have lesser sins on their souls, or who have repented but not received chastisement in this life for their wickedness, must be made worthy of entrance into the all-holy presence of God in some place beyond this life. That is what is meant by Purgatory. **(10)**

St. Paul also states that some will be saved yet so as by fire:

"10 According to the grace of God given to me, like a skilled master builder I laid a foundation, and another man is building upon it. Let each man take care how he builds upon it. 11 For no other foundation can any one lay than that which is laid, which is Jesus Christ. 12 Now if any one builds on the foundation with gold, silver, precious stones, wood, hay, straw--13 each man's work will become manifest; for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each one has done. 14 If the work which any man has built on the foundation survives, he will receive a reward. 15 If any man's work is burned up, he will suffer loss, though he himself will be saved, but only as through fire.16 Do you not know that you are God's temple and that God's Spirit dwells in you? 17 If any one destroys God's temple, God will destroy him. For God's temple is holy, and that temple you are." (1 Corinthians 3:10-17, RSV)

So here we see that there are three places referred to at the time of God's judgment of them: Heaven (v. 14), Purgatory (v. 15), and Hell (v. 17). Those who are perfectly righteous go right to heaven (v. 14). Those whose works are

sinful, but are still within God's grace, go to purgatory (v. 15) as they are saved only as through fire. Those who destroy God's temple are destroyed by God and will be eternally punished by God (v. 17). This clearly alludes to purgatory in v. 15. **(11)**

The Scripture says that nothing unclean shall enter Heaven:

"But nothing unclean shall enter it, nor any one who practices abomination or falsehood, but only those who are written in the Lamb's book of life." (Revelation 21:27, RSV)
The word "unclean" used in the above passage comes from the Greek word "koinon" which refers to a spiritual corruption.

"To understand this doctrine and practice of the Church, it is necessary to understand that sin has a double consequence. Grave sin deprives us of communion with God and therefore makes us incapable of eternal life, the privation of which is called the "eternal punishment" of sin. On the other hand every sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory. This purification frees one from what is called the "temporal punishment" of sin. These two punishments must not be conceived of as a kind of vengeance inflicted by God from without, but as following from the very nature of sin. A conversion which proceeds from a fervent charity can attain the complete purification of the sinner in such a way that no punishment would remain." (§1472, CATECHISM OF THE CATHOLIC CHURCH)

"But I say to you that if you are angry with a brother you will be liable to judgment; and if you insult a brother, you will be liable to the council; and if you say 'You fool,' you will be liable to the Gehenna of fire." (Matthew 5:22)

Note that of the three transgressions described by Christ only the third is punishable by damnation (Gehenna being a frequent appellative for hell) and yet the first transgression, being "angry with a brother" is "liable to judgment". The word used here for "judgment" is the Greek term krisei which is, in every instance of use in the Gospels, the domain of God alone. Thus, Christ is indicating a negative form of divine judgment to which one is subject which is not punished by hell but in another form, without prejudice to the final justification of the sinner. **(12)**

"Come to terms with your opponent in good time while you are still on the way to the court with him, or he may hand you over to the judge and the judge to the officer, and you will be thrown into prison. In truth I tell you, you will not get out till you have paid the last penny. " (Luke 12:58-59; see also Matthew 5:25-26)

The word "opponent" (antidiko) is likely a reference to the devil (see the same word for devil in 1 Peter 5:8) who is an accuser against man (c.f. Job 1.6-12; Zechariah 3.1; Revelation 12:10), and God is the judge. If we have not adequately dealt with Satan and sin in this life, we will be held in a temporary state called a prison, and we won't get out

until we have satisfied our entire debt to God. This "prison" is purgatory where we will not get out until the last penny is paid. **(13)**

Scripture demonstrates that souls in heaven are perfected:

"But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem...and to the spirits of just men made perfect" (Hebrews 12:22-23, RSV)
The spirits of just men do not necessarily arrive perfect. They are made perfect after their death. We should note that those in heaven are already perfect and those in hell cannot be made perfect. Hence we can conclude that these spirits are in purgatory.

Scripture on God's loving discipline:

"It is for discipline that you have to endure. God is treating you as sons; for what son is there whom his father does not discipline?...For [our earthly fathers] disciplined us for a short time at their pleasure, but he disciplines us for our good, that we may share his holiness." (Hebrews 12:6-11, RSV)

Scripture passage indicating the forgiveness in the age to come:

"And whoever says a word against the Son of man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come." (Matthew 12:32, RSV)

Scripture indicates the preaching of the Gospel to the dead "spirits in prison":

"For Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit; in which he went and preached to the spirits in prison, who formerly did not obey....For this is why the gospel was preached even to the dead, that though judged in the flesh like men, they might live in the spirit like God." (1 Peter 3:18-19, 4:6, RSV)

Sacred Scripture indicates the atonement for the dead (in Deuterocanon):

"He also took up a collection...and sent it to Jerusalem to provide for a sin offering. In doing this he acted very well and honorably, taking account of the resurrection. For if he were not expecting that those who had fallen would rise again, it would have been superfluous and foolish to pray for the dead. But if he was looking to the splendid reward that is laid up for those who fall asleep in godliness, it was a holy and pious thought. Therefore he made atonement for the dead, that they might be delivered from their sin." (2 Maccabees 12:43-45, RSV)

St. Paul's prayer for dead Onesiphorus:

"May the Lord grant mercy to the household of Onesiph'orus, for he often refreshed me;...may the Lord grant him to find mercy from the Lord on that Day" (2 Timothy 1:15-18, RSV)

Scripture also indicates the intercession for others' non-mortal sins:

"If any one sees his brother committing what is not a mortal sin, he will ask, and God will give him life for those whose sin is not mortal. There is sin which is mortal; I do not say that one is to pray for that. All wrongdoing is sin, but there is sin which is not mortal." (1 John 5:14-17, RSV)

SECTION IX

Petrine Ministry (Papacy)

The word Pope comes from the Latin Papa, which was derived from the Greek Papas, meaning father. Greek was the most universal language at the time of the establishment of Christianity, which accounts for the fact that the New Testament was written in Greek, not in Hebrew. In the beginning the word Pope was applied to priests, bishops, and patriarchs, who were considered to be spiritual fathers of those in their charge. Gradually the term became restricted to the Chief Pastor of all the faithful the Roman Pontiff. Whenever the Pope is referred to now it is always understood to mean the Holy Father of all Christendom. Christ Himself constituted the Pope, in the person of Peter, Head of His Church. "And I say to thee: That thou art Peter (a rock); and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind on earth, it shall be bound also in heaven; and whatsoever thou shalt loose on earth, it shall be loosed also in heaven" (Matt. XVI. 18, 19). **(14)**

17 Blessed are you Simon Barjona! For flesh and blood has not revealed this to you but my Father who is in heaven. 18 And I tell you, you are Peter, and on this rock I will build my church, and the powers of death shall not prevail against it. 19 I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.' (Matthew 16:17-19, RSV)

As a former Protestant (Evangelical Presbyterian), I would like to quote some Protestant Scholars who agree with some of my individual points. Thank you.

W.F. Albright, eminent Protestant scholar and internationally regarded as the "dean of biblical studies", writes,

This is not a name, but an appellation and a play on words. There is no evidence of Peter or Kephas as a name before Christian times. . . . Peter as Rock will be the foundation of the future community. Jesus, not quoting the Old Testament, here uses Aramaic, not Hebrew, and so uses the only Aramaic word which would serve his purpose. In view of the background of vs. 19, one must dismiss as confessional interpretation any attempt to see this rock as meaning the faith, or the Messianic confession, of Peter. To deny the pre-eminent position of Peter among the disciples or in the early Christian community is a denial of the evidence. The interest in Peter's failures and vacillations does not detract from this pre-eminence; rather, it emphasizes it. Had Peter been a lesser figure his behavior would have been of far less consequence (cp. Gal 2:11 ff.).

(W. F. Albright and C. S. Mann, Matthew [Garden City, NY: Doubleday & Co., 1971], 195).

David Hill, Presbyterian minister and Senior Lecturers of Biblical Studies, University of Sheffield writes,

It is on Peter himself, the confessor of his Messiahship, that Jesus will build the Church. . . . Attempts to interpret the 'rock' as something other than Peter in person (e.g. his faith, the truth revealed to him) are due to Protestant bias, and introduce to the statement a degree of subtlety which is highly unlikely.

(The Gospel of Matthew [Grand Rapids, MI: Eerdmans; 1972], 261).

Protestant writer and Aramaic scholar, George Lamsa writes of binding and loosing,

'He has the key,' means he can declare certain things to be lawful and others unlawful; that is to bind or to loose, or to prohibit or to permit, or to forgive.

(Old Testament Light (New York, NY: Harper & Row; 1964), 657.

5O New Testament proofs for Petrine Primacy and the Papacy (Dave Armstrong, Catholic Apologist.) The evidence of Holy Scripture (RSV) follows:

1. Matthew 16:18: "And I tell you, you are Peter, and on this rock I will build my church; and the powers of death shall not prevail against it."

The rock (Greek, petra) referred to here is St. Peter himself, not his faith or Jesus Christ. Christ appears here not as the foundation, but as the architect who "builds." The Church is built, not on confessions, but on confessors - living men (see, e.g., 1 Peter 2:5). Today, the overwhelming consensus of the great majority of all biblical scholars and commentators is in favor of the traditional Catholic understanding. Here St. Peter is spoken of as the foundation-stone of the Church, making him head and superior of the family of God (i.e., the seed of the doctrine of the papacy). Moreover, Rock embodies a metaphor applied to him by Christ in a sense analogous to the suffering and despised Messiah (1 Peter 2:4-8; cf. Matthew 21:42).Without a solid foundation a house falls. St. Peter is the foundation, but not founder of the Church, administrator, but not Lord of the Church. The Good Shepherd (John 10:11) gives us other shepherds as well (Ephesians 4:11).

2. Matthew 16:19 "I will give you the keys of the kingdom of heaven . . ."

The "power of the keys" has to do with ecclesiastical discipline and administrative authority with regard to the requirements of the faith, as in Isaiah 22:22 (cf. Isaiah 9:6; Job 12:14; Revelation 3:7). From this power flows the use of censures, excommunication, absolution, baptismal discipline, the imposition of penances, and legislative powers. In the Old Testament a steward, or prime minister is a man who is "over a house" (Genesis 41:40; 43:19; 44:4; 1 Kings 4:6; 16:9; 18:3; 2 Kings 10:5; 15:5; 18:18; Isaiah 22:15,20-21).

3. Matthew 16:19 ". . . whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."

"Binding" and "loosing" were technical rabbinical terms, which meant to "forbid" and "permit" with reference to the interpretation of the law, and secondarily to "condemn" or "place under the ban" or "acquit." Thus, St. Peter and the popes are given the authority to determine the rules for doctrine and life, by virtue of revelation and the Spirit's leading (John 16:13), and to demand obedience from the Church. "Binding and loosing" represent the legislative and judicial powers of the papacy and the bishops (Matthew 18:17-18; John 20:23). St. Peter, however, is the only apostle who receives these powers by name and in the singular, making him preeminent.

4. Peter's name occurs first in all lists of apostles (Matthew 10:2; Mark 3:16; Luke 6:14; Acts 1:13). Matthew even calls him the "first" (10:2). Judas Iscariot is invariably mentioned last.

5. Peter is almost without exception named first whenever he appears with anyone else. In one (only?) example to the contrary, Galatians 2:9, where he ("Cephas") is listed after James and before John, he is clearly preeminent in the entire context (e.g., 1:18-19; 2:7-8).

6. Peter alone among the apostles receives a new name, Rock, solemnly conferred (John 1:42; Matthew 16:18).

7. Likewise, Peter is regarded by Jesus as the Chief Shepherd after Himself (John 21:15-17), singularly by name, and over the universal Church, even though others have a similar but subordinate role (Acts 20:28; 1 Peter 5:2).

8. Peter alone among the apostles is mentioned by name as having been prayed for by Jesus Christ in order that his "faith may not fail" (Luke 22:32).

9. Peter alone among the apostles is exhorted by Jesus to "strengthen your brethren" (Luke 22:32).

10. Peter first confesses Christ's divinity (Matthew 16:16).

11. Peter alone is told that he has received divine knowledge by a special revelation (Matthew 16:17).

12. Peter is regarded by the Jews (Acts 4:1-13) as the leader and spokesman of Christianity.

13. Peter is regarded by the common people in the same way (Acts 2:37-41; 5:15).

14. Jesus Christ uniquely associates Himself and Peter in the miracle of the tribute-money (Matthew 17:24-27).

15. Christ teaches from Peter's boat, and the miraculous catch of fish follows (Luke 5:1-11): perhaps a metaphor for the pope as a "fisher of men" (cf. Matthew 4:19).

16. Peter was the first apostle to set out for, and enter the empty tomb (Luke 24:12; John 20:6).

17. Peter is specified by an angel as the leader and representative of the apostles (Mark 16:7).

18. Peter leads the apostles in fishing (John 21:2-3, 11). The "bark" (boat) of Peter has been regarded by Catholics as a figure of the Church, with Peter at the helm.

19. Peter alone casts himself into the sea to come to Jesus (John 21:7).

20. Peter's words are the first recorded and most important in the upper room before Pentecost (Acts 1:15-22).

21. Peter takes the lead in calling for a replacement for Judas (Acts 1:22).

22. Peter is the first person to speak (and only one recorded) after Pentecost, so he was the first Christian to "preach the gospel" in the Church era (Acts 2:14-36).

23. Peter works the first miracle of the Church Age, healing a lame man (Acts 3:6-12).

24. Peter utters the first anathema (Ananias and Sapphira) emphatically affirmed by God (Acts 5:2-11)!

25. Peter's shadow works miracles (Acts 5:15).

26. Peter is the first person after Christ to raise the dead (Acts 9:40).

27. Cornelius is told by an angel to seek out Peter for instruction in Christianity (Acts 10:1-6).

28. Peter is the first to receive the Gentiles, after a revelation from God (Acts 10:9-48).

29. Peter instructs the other apostles on the catholicity (universality) of the Church (Acts 11:5-17).

30. Peter is the object of the first divine interposition on behalf of an individual in the Church Age (an angel delivers him from prison - Acts 12:1-17).

31. The whole Church (strongly implied) offers "earnest prayer" for Peter when he is imprisoned (Acts 12:5).

32. Peter presides over and opens the first Council of Christianity, and lays down principles afterwards accepted by it (Acts 15:7-11).

33. Paul distinguishes the Lord's post-Resurrection appearances to Peter from those to other apostles (1 Corinthians 15:4-8). The two disciples on the road to Emmaus make the same distinction (Luke 24:34), in this instance mentioning only Peter ("Simon"), even though they themselves had just seen the risen Jesus within the previous hour (Luke 24:33).

34. Peter is often spoken of as distinct among apostles (Mark 1:36; Luke 9:28,32; Acts 2:37; 5:29; 1 Corinthians 9:5).

35. Peter is often spokesman for the other apostles, especially at climactic moments (Mark 8:29; Matthew 18:21; Luke 9:5; 12:41; John 6:67 ff.).

36. Peter's name is always the first listed of the "inner circle" of the disciples (Peter, James and John - Matthew 17:1; 26:37, 40; Mark 5:37; 14:37).

37. Peter is often the central figure relating to Jesus in dramatic gospel scenes such as walking on the water (Matthew 14:28-32; Luke 5:1 ff., Mark 10:28; Matthew 17:24 ff.).

38. Peter is the first to recognize and refute heresy, in Simon Magus (Acts 8:14-24).

39. Peter's name is mentioned more often than all the other disciples put together: 191 times (162 as Peter or Simon Peter, 23 as Simon, and 6 as Cephas). John is next in frequency with only 48 appearances, and Peter is present 50% of the time we find John in the Bible! Archbishop Fulton Sheen reckoned that all the other disciples combined were mentioned 130 times. If this is correct, Peter is named a remarkable 60% of the time any disciple is referred to!

40. Peter's proclamation at Pentecost (Acts 2:14-41) contains a fully authoritative interpretation of Scripture, a doctrinal decision and a disciplinary decree concerning members of the "House of Israel" (2:36) - an example of "binding and loosing."

41. Peter was the first "charismatic", having judged authoritatively the first instance of the gift of tongues as genuine (Acts 2:14-21).

42. Peter is the first to preach Christian repentance and baptism (Acts 2:38).

43. Peter (presumably) takes the lead in the first recorded mass baptism (Acts 2:41).

44. Peter commanded the first Gentile Christians to be baptized (Acts 10:44-48).

45. Peter was the first traveling missionary, and first exercised what would now be called "visitation of the churches" (Acts 9:32-38, 43). Paul preached at Damascus immediately

after his conversion (Acts 9:20), but hadn't traveled there for that purpose (God changed his plans!). His missionary journeys begin in Acts 13:2.

46. Paul went to Jerusalem specifically to see Peter for fifteen days in the beginning of his ministry (Galatians 1:18), and was commissioned by Peter, James and John (Galatians 2:9) to preach to the Gentiles.

47. Peter acts, by strong implication, as the chief bishop/shepherd of the Church (1 Peter 5:1), since he exhorts all the other bishops, or "elders."

48. Peter interprets prophecy (2 Peter 1:16-21).

49. Peter corrects those who misuse Paul's writings (2 Peter 3:15-16).

50. Peter wrote his first epistle from Rome, according to most scholars, as its bishop, and as the universal bishop (or, pope) of the early Church. "Babylon" (1 Peter 5:13) is regarded as code for Rome. **(15)**

Infallibility means immunity from liability to error. In reference to the Pope it signifies that he is by special, divine assistance, preserved from liability to error in definitive dogmatic teaching regarding matters of faith and morals. Infallibility is sometimes confused with impeccability. Impeccability means immunity from sin. A man may be a sinner and yet have correct ideas. The infallibility of the Pope does not mean that he is impeccable. It does not mean that he may not sin. But it does mean that as the official Head on earth of the Church of Christ he may not officially teach false doctrine; and this not because he is wiser or more learned than other men, but because Jesus Christ, the Son of God, has pledged His divine word that His Vicar on earth will always be safeguarded against erroneous teaching in his office of visible Head of the Church. **(16)**

SECTION X

Mother Mary (Mariology)

According to Sacred Scripture, Mary is present at almost every major event in the life of our Lord Jesus Christ:

- Jesus conception (Luke 1:31)
- Jesus development in the womb (Luke 1:43)
- Jesus birth (Luke 2:7)
- Offering Jesus to God (Luke 2:22)
- Jesus early childhood (Luke 2:22-38)
- Jesus confirmation at age12 (Luke 2:49)
- The beginning of Jesus' public ministry and the first of His miracles, which she prompted. (Wedding at Cana John 2:3)
- Jesus death on Calvary (John 19:26)
- The birth of the Church at the Pentecost (Acts 1:14).

Mary as the Mother of God

The word Theotokos is Greek which means "God-bearer". The Council of Ephesus in A.D. 431 declared Mary the Mother of God. This was to safeguard the divinity of Christ, which was being attacked by the Nestorians heretical group. Mary is the Mother of God the Son since Jesus Christ was God in the flesh.

"The unique and altogether singular event of the Incarnation of the Son of God does not mean that Jesus Christ is part God and part man, nor does it imply that He is the result of a confused mixture of the divine and the human. He became truly man while remaining truly God. Jesus Christ is true God and true man. During the first centuries, the Church had to defend and clarify this truth of faith against the heresies that falsified it." (§464, CATECHISM OF THE CATHOLIC CHURCH)

Some Scripture proves of this include:

- "And whence is this to me [Elisabeth], that [Mary] the mother of my Lord should come unto me?" (Luke 1:43, ASV)
- "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1, ASV)
- "Jesus said unto them, Verily, verily, I say unto you, Before Abraham was born, I am." (John 8:58, ASV)
- "Thomas answered and said unto him, My Lord and my God." (John 20:28, ASV)
- "[Jesus] who, existing in the form of God, counted not the being on an equality with God a thing to be grasped" (Philippians 2:6, ASV)
- "for in him [Jesus] dwelleth all the fulness of the Godhead bodily" (Colossians 2:9, ASV)

The Immaculate Conception of Mary

Scripture says "for all have sinned, and fall short of the glory of God" (Romans 3:23, ASV) and also "For as in Adam all die, so also in Christ shall all be made alive." (1 Corinthians 15:22, ASV)

The word for "all", in the above passages are παντες (pantes, Greek) as it occurs in the ancient authorities or πᾶς (pas, Greek) as in the case of the KJV. It literally means "all, any, each, every, the whole, many." We know from Scriptures that not "all" people died, for example Enoch (Genesis 5:24) and Elijah (2 Kings 2:11). Also Scripture tells us that the man Jesus Christ was without sin, hence He was an exception for the "all have sinned" argument. The word "all" has been demonstrated not to mean all in the above passages, rather it means "many". Just as the man Christ Jesus is an exception from original sin (cf. Hebrews 4:15), so is Mary. One well-known verse that shows this is Luke 1:28

In a papal encyclical Ineffabilis Deus (The Ineffable God, Latin) issued in 1854, Pope Pius IX proclaimed that:

"The most Blessed Virgin Mary was, from the first moment of her conception, by a singular grace and privilege of almighty God and by virtue of the merits of Jesus Christ, Saviour of the human race, preserved immune from all stain of original sin."

Immaculate is derived from the Latin word Macula which means "stain, mark, spot, blemish, fault, flaw". To support this dogma, attention is drawn to the Annunciation in Luke 1:28, in which the Angel Gabriel greets Mary with the words "Hail [Mary], full of grace."

"And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women." (Luke 1:28, DRB)
We should note that angels speak on behalf of God; here it is God revealing through Sacred Scripture that Our Lady is full of grace, because of her extraordinary role to God the Son and Holy Spirit.

The original word used for "full of grace" in this passage is κεχαριτωμενη (kecharitōmenē, Greek). It is a perfect passive participle of charitoō and means <u>endowed with grace</u> (charis). The Greek tense indicates that the grace started somewhere in the past, before the announcement of the angel of God and it continues in the present.

Here is what some modern, English-speaking scholars tell us "Kecharitomene" denotes, based purely on the definition of the word and its grammatical usage:

- "It is permissible, on Greek grammatical and linguistic grounds, to paraphrase kecharitomene as completely, perfectly, enduringly endowed with grace." (Blass and DeBrunner, Greek Grammar of the New Testament).

- However, Luke 1:28 uses a special conjugated form of "charitoo." It uses "kecharitomene," while Ephesians 1:6 uses "echaritosen," which is a different form of the verb "charitoo." Echaritosen means "he graced" (bestowed grace). Echaritosen signifies a momentary action, an action brought to pass. (Blass and DeBrunner, Greek Grammar of the New Testament, p.166). Whereas, Kecharitomene, the perfect passive participle, shows a completeness with a permanent result. Kecharitomene denotes continuance of a completed action (H. W. Smyth, Greek Grammar [Cambridge: Harvard University Press, 1968], p. 108-109, sec 1852: b; also Blass and DeBrunner, p.175).

Scripture again indicates the blessedness of Our Lady:

"Elizabeth was filled with the Holy Spirit and she exclaimed with a loud cry, 'Blessed are you among women, and blessed is the fruit of your womb! And why is this granted me, that the mother of my Lord should come to me? For behold, when the voice of your greeting came to my ears, the babe in my womb leaped for joy. And blessed is she who believed that there would be a fulfillment of what was spoken to her from the Lord.' And Mary said, 'My soul magnifies the Lord, and my spirit rejoices in God my Savior, for he has regarded the low estate of his handmaiden. For behold, henceforth all generations will call me blessed; for he who is mighty has done great things for me, and holy is his name.'" (Luke 1:41-48, RSV)
We read that Elizabeth was filled with the Holy Spirit. As a Jewish woman, she cannot pronounce the name of God (Yahweh) because it is forbidden, hence; she has to say Lord (Adonai). This is why with a loud cry, she said "And why is this granted me, that the mother of my Lord should come to me?" The Holy Spirit affirms through Elizabeth that Mary is truly the Blessed mother of God the Son.

Mary as the Ark of the New Covenant

It is very clear from Sacred Scripture that the closer one is to God, the holier one must be.

- "And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place where on thou standest is holy ground." (Exodus 3: 5, ASV)

- "for Jehovah thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; therefore shall thy camp be holy, that he may not see an unclean thing in thee, and turn away from thee." (Deuteronomy 23:14, ASV)

The presence of God imparts holiness:

- "If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye." (1 Corinthians 3:17, ASV)

- "Whosoever is begotten of God doeth no sin, because his seed abideth in him: and he cannot sin, because he is begotten of God." (1 John 3:9, ASV)

The Jewish high priest entered the "Holy of holies" in the Tabernacle or Temple only once a year, under pain of death:

- "and Jehovah said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat." (Leviticus 16:2, ASV)

The Ark of the Covenant was so holy only a few could touch it:

- "And when Aaron and his sons have made an end of covering the sanctuary, and all the furniture of the sanctuary, as the camp is set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch the sanctuary, lest they die. These things are the burden of the sons of Kohath in the tent of meeting." (Numbers 4:15, ASV)

"And when they came to the threshing-floor of Nacon, Uzzah put forth his hand to the ark of God, and took hold of it; for the oxen stumbled. And the anger of Jehovah was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God." (2 Samuel 6:6-7, ASV)

Sacred Scripture compares Mary to the Ark (Luke 1:35 and Exodus 40:34-8 / Luke 1:44 and 2 Samuel 6:14-16 / Luke 1:43 and 2 Samuel 6:9).

<u>Question: If mere inanimate objects can be so "holy" due to closeness with God; how much more our Lady Mary, who bore God the Son?</u>

<u>The Assumption of Mary</u>

Our Lady Mary's Assumption follows from her sinlessness. This is because bodily decay results from sin. Sacred Scripture demonstrates this:

- "in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return" (Genesis 3:19, ASV)

- "For thou wilt not leave my soul to Sheol; Neither wilt thou suffer thy holy one to see corruption." (Psalm 16:10, ASV)

The absence of sin allows for instant bodily resurrection at death (i.e., Assumption).
"and I [God] will put enmity between thee [the serpent / Satan] and the woman [Eve, or Mary the New Eve], and between thy seed [sin /death] and her seed [the Messiah: Jesus]: he [the Messiah: Jesus] shall bruise thy head [i.e., crush your power], and thou shalt bruise his heel [the Crucifixion]." (Genesis 3:15, ASV)

This verse, according to both Jews and Christians, is the Proto-Evangelion: the first prophecy of the Messiah. And it reveals to us that the Mother of the Redeemer will be

placed in opposition to Satan, and not under his dominion. Thus, this New Eve could pass a sinless humanity onto her Son, the New Adam.
Scripture shows how Enoch and Elijah assumed into heaven:

- "By faith Enoch was taken up so that he should not see death; and he was not found, because God had taken him. Now before he was taken he was attested as having pleased God." (Hebrews 11:5, see Genesis 5:24, RSV)

- "And as they still went on and talked, behold, a chariot of fire and horses of fire separated the two of them. And Eli'jah went up by a whirlwind into heaven." (2 Kings 2:11, RSV)

The strongest evidence for Mary's Assumption is a complete lack of evidence. What I mean by this is that, there is no early Christian who ever claimed to have a bodily relic of our Lady Mary, and no city ever claimed to have her remains. The tombs of the Apostles and many Martyrs were known. For example, the tombs of Sts. Peter and Paul were at Rome.

The Queenship of Mary

In the Old Testament, the title Queen is properly applied to the queen-mother, since in an Oriental household; it is not the wife, but the mother of the master, who exercises the highest authority. Strange as such an arrangement at sight appears, it is one of the inevitable results of polygamy.

"Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah. And the king rose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a throne to be set for the king's mother; and she sat on his right hand." (1 Kings 2:19, ASV)

"Say thou unto the king and to the queen-mother, Humble yourselves, sit down; for your headtires are come down, even the crown of your glory." (Jeremiah 13:18, ASV)

"(after that Jeconiah the king, and the queen-mother, and the
eunuchs, and the princes of Judah and Jerusalem, and the craftsmen, and the smiths, were departed from Jerusalem,)" (Jeremiah 29:2, ASV)

"And also Maacah his mother he removed from being queen, because she had made an abominable image for an Asherah; and Asa cut down her image, and burnt it at the brook Kidron." (1 Kings 15:13, ASV)

<u>Question: If Jesus Christ is the legitimate Messianic King of the true Israel (the Church / Heaven), then what stops Mary from being the Queen Mother?</u>

Mary as Co-Redemptrix and Mediatrix of all grace

The title Co-Redemptrix and Mediatrix of all grace is basically the aspect of redemption that is shared by our Lord Jesus Christ with His Church, and is exercised by all Christians to one degree or another.

"Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church" (Colossians 1:24, ASV)

Here what St. Paul is saying is that he is offering up his own sufferings on behalf of his fellow Christians in order to make up for the one and only thing that is "lacking" in Christ's redeeming Sacrifice on the Cross, which is OUR CONTINUAL ACCEPTANCE of that Sacrifice. This is why Catholics believe that our struggles, sufferings, and hardships can be offered up for the good and salvation of other Christians; and that the merits of the saints in Heaven (that is, their loving and willing total acceptance of Christ) can be applied to others via their prayers. **(17)**

Mary our Mother and most powerful Intercessor

The idea of our Lady Mary as the Mother of all believers is derived from the Crucifixion account of our Lord Jesus Christ where He tells St. John to "Behold, thy mother!"

"When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home." (John 19:26, ASV)

Mother Mary is also the symbol of the Church as shown in the Apocalypse or the Book of Revelation:

- "And a great sign was seen in heaven: a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Revelation 12:1, ASV)

- "And she was delivered of a son, a man child, who is to rule all the nations with a rod of iron: and her child was caught up unto God, and unto his throne." (Revelation 12:5, ASV)

- "And the dragon waxed wroth with the woman, and went away to make war with the rest of her seed, that keep the commandments of God, and hold the testimony of Jesus" (Revelation 12:17, ASV)

Mother Mary neither takes the place of our Lord Jesus Christ, nor any of the Saints. Their mediatorship is secondary to Jesus Christ; and is only possible because of Jesus Christ, and their relationship to us through His Mystical Body, the Church.

Scripture shows this:
"I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men; for kings and all that are in high place; that we may lead a tranquil and quiet life in all godliness and gravity. This is good and acceptable in the sight of God our Saviour; who would have all men to be saved, and come to the knowledge of the truth. For there is one God, one mediator also between God and men, himself man, Christ Jesus" (1 Timothy 2:1-5, ASV)

"We have but one Mediator, as we know from the words of the Apostle: 'For there is one God, and one Mediator between God and men, himself man, Christ Jesus, who gave himself a ransom for all' (1 Tim 2:5-6). The maternal duty of Mary toward men in no way obscures or diminishes this unique mediation of Christ, but rather shows its power. For all the saving influences of the Blessed Virgin on men originate, not from some inner necessity, but from the divine pleasure. They flow forth from the superabundance of the merits of Christ, rest on His mediation, depend entirely on it, and draw all their power from it. In no way do they impede the immediate union of the faithful with Christ. Rather, they foster this union."(Lumen Gentium, §60; from The Documents of Vatican II, c 1966 by The America Press; Walter M. Abbott, S.J., General Editor)

Our Lady intercessory role was demonstrated in Sacred Scripture.

"And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and Jesus also was bidden, and his disciples, to the marriage. And when the wine failed, the mother of Jesus saith unto him, They have no wine. And Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. (John 2:1-5, ASV)

We Catholics believe that our Mother Mary is our most powerful intercessor because of her sinlessness.

"Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working." (James 5:16, ASV)

St. Paul asked his fellow Christians to intercede for him:
"Finally, brethren, pray for us, that the word of the Lord may run and be glorified, even as also it is with you; and that we may be delivered from unreasonable and evil men; for all have not faith."(2 Thessalonians 3:1-2, ASV)

"Now I beseech you, brethren, by our Lord Jesus Christ, and by the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that are disobedient in Judaea, and that my ministration which I have for Jerusalem may be acceptable to the saints; that I may come unto you in joy through the will of God, and together with you find rest." (Romans 15:30-32, ASV)
Our Lord Jesus Christ must particularly approve of our going to Him through Mary, His Blessed Mother, because He chose to come to us through her.

SECTION XI

Mother Mary and the Saints

Who is a Saint?

The word saint was rendered in the Old Testament as קדוש (ḳādhōsh) = "holy" or חסיד (ḥāṣīdh) = "loyal, faithful or pious" and in the New Testament as ἁγιος (hágios) ="holy or holy one"

Some examples in Sacred Scripture where the word saint is used include:

- "Yea, he loveth the people; All his saints are in thy hand: And they sat down at thy feet; Every one shall receive of thy words." (Deuteronomy 33:3, ASV)
- "Call now; is there any that will answer thee? And to which of the holy ones wilt thou turn?" (Job 5:1, ASV)
- "They envied Moses also in the camp, And Aaron the saint of Jehovah." (Psalms 106:16, ASV)
- "Oh fear Jehovah, ye his saints; For there is no want to them that fear him." (Psalms 34:9, ASV)
- "He will keep the feet of his holy ones; But the wicked shall be put to silence in darkness; For by strength shall no man prevail." (1 Samuel 2:9, ASV)
- "And this I also did in Jerusalem: and I both shut up many of the saints in prisons, having received authority from the chief priests, and when they were put to death I gave my vote against them." (Acts 26:10, ASV)
- "that ye receive her in the Lord, worthily of the saints, and that ye assist her in whatsoever matter she may have need of you: for she herself also hath been a helper of many, and of mine own self." (Romans 16:2, ASV)
- "But fornication, and all uncleanness, or covetousness, let it not even be named among you, as becometh saints" (Ephesians 5:3, ASV)

The word saint has been demonstrated from the above passages to mean many things. It could be a Jew of the Old Testament, a Christian of the New Testament, a faithful Christian living today, or a Christian in Heaven. When Catholics refer to saint, they are referring to a saint in Heaven (i.e., a canonized Saint)

Stages of Canonization in the Roman Catholic Church

Servant of God → Venerable → Blessed → Saint

In the Roman Catholic tradition, a person that is seen as exceptionally holy, can be declared a saint by a formal process, called canonization. Formal canonization is a lengthy process often taking many years, even centuries. The first step in this process is thorough investigation of the person's life, undertaken by an expert. After this, the report on the person is given to the bishop of the local church and more studying is done. It is then sent to the Congregation for the Causes of Saints in Rome. If they approve it, then the person may be granted the title of "Venerable". Further investigations may lead to the person's beatification and given title of "Blessed." At a minimum, two important miracles are required to be formally declared a "Saint". The Church, however, places special weight on those miracles or instances of intercession that happened after the individual died and which are seen to demonstrate the Saint's continued special relationship with the Living God after death. Finally, when all of this is done the Pope canonises the Saint. Mary and the Saints who have endured unto the end, and have won the crown of life are perpetually in God's friendship there in heaven. (cf. Matthew 24:13, 2 Timothy 4:8, James 1:12, 1 Peter 5:4, Revelation 2:10)

We know that God is not the God of the dead but of the living. (cf. Mark 12:26-27), for to Him all are alive. This was clearly demonstrated at the transfiguration where Moses and Elijah appeared. (cf. Matthew 17:1-8, Mark 9:2-9, Luke 9:28-36) Again, the bodily resurrection of the Saints during the Resurrection of our Lord Jesus Christ speaks volume. (cf. Matthew 27:52) **(18)**

For those who object to people called holy (e.g. "Holy Mary," "Holy Father"), let's see what Sacred Scripture has for them:

- John the Baptist a "holy man" (Mark 6:20);
- God speaks through "holy prophets" (Luke 1:70; Acts 3:21);
- Letter to the Hebrews directed to the "holy brethren" (Hebrews 3:1);
- Children of a believer "are holy" (1 Corinthians 7:14);
- Mystery of Christ "revealed to his holy apostles." (Ephesians 3:5)

"Cloud of Witnesses"

". . . we are surrounded by so great a cloud of witnesses . . ." (Hebrews 12:1, RSV) *Word Studies in the New Testament* (Marvin R. Vincent, Grand Rapids, MI: Eerdmans, 1980; originally 1887; Vol. 4, p. 536), a famous, standard Protestant reference work, comments on this verse as follows:

"Witnesses' does not mean spectators [Greek *martus*, from which is derived *martyr*], but those who have borne witness to the truth, as those enumerated in chapter 11. Yet the

idea of spectators is implied, and is really the principal idea. The writer's picture is that of an arena in which the Christians whom he addresses are contending in a race, while the vast host of the heroes of faith who, after having borne witness to the truth, have entered into their heavenly rest, watches the contest from the encircling tiers of the arena, compassing and overhanging it like a cloud, filled with lively interest and sympathy, and lending heavenly aid."

Saints in heaven are therefore aware of, and observe events on earth, "with lively interest," as Vincent puts it. **(19)**

Prayers in Heaven for Those on Earth

". . . I saw under the altar the souls of those who had been slain for the word of God and for the witness they had borne; they cried out with a loud voice, "O Sovereign Lord, holy and true, how long before thou wilt judge and avenge our blood on those who dwell upon the earth? " (Revelation 6:9-10, RSV)
Here the martyrs in heaven are saying what are known as "imprecatory prayers": pleas for God to rescue and vindicate the righteous. Examples can be found particularly in the Psalms (Psalms 35, 59, 69, 79, 109, 139) and in Jeremiah (11:18 ff., 15:15 ff., 18:19 ff., 20:11 ff.). An angel offers up a very similar prayer in Zechariah 1:12. Jesus mentions a type of this prayer in Matthew 26:53, in which He stated that He could "pray" to the Father and receive legions of angels to prevent His arrest had it been the Father's will. **(20)**

Therefore dead saints are praying for Christians on earth. If they can intercede for us, then why shouldn't we ask for their prayers? Clearly, they're aware of what is happening on earth. They are more alive, unfathomably more righteous, and obviously closer to God than we are. *Omniscience* isn't required for them to hear our prayers, as is often charged. Rather, we have reason to believe that they are out of time, by God's power, because to be in eternity is to be outside of the realm of time. That allows them to answer many requests for prayer because they have an infinite amount of "time" to do it. **(21)**

Saints and Angels Presenting Our Prayers to God

". . . the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and with golden bowls full of incense, which are the prayers of the saints." (Revelation 5:8, RSV)
"And another angel came and stood at the altar with a golden censer; and he was given much incense to mingle with the prayers of all saints upon the golden altar before the throne; and the smoke of the incense rose with the prayers of the saints from the hand of the angel before God." (Revelation 8:3-4, RSV)

It's somewhat unclear whether the twenty-four elders in this scene are angels or men, and commentators differ. References to them clad in white garments, with golden crowns

(4:4,10) suggests the view that these elders are glorified human beings (see, for example, 2:10, 3:5,11, 6:11, 7:9,13-14, 2 Timothy 4:8, James 1:12, 1 Peter 5:4). In any event, in both examples above, creatures - whether men or angels - are involved with our prayers as intercessory intermediaries, which isn't supposed to happen according to most versions of Protestant theology, where all prayer goes straight to God with no creature involved other than the one who prays the prayer. What in the world are these creatures doing with "the prayers of the saints"? **(22)**

Also the deuterocanonical book **2 Maccabees (15:13-14)**, describes Jeremiah the prophet loving his people after his death and praying for them. Since Protestants don't accept that book as inspired, we might offer them also **Jeremiah 15:1**: "Then the Lord said to me, 'Though Moses and Samuel stood before me, yet my heart would not turn toward this people.'" **(23)**

Here it appears that God receives the prayers of the dead saints as a matter of course. Moses and Samuel were both known as intercessors. One could argue that this is only a hypothetical, yet even parables can't contain something that isn't true. This mentions a state of affairs which is assumed to be possible (or else why would Jeremiah mention it at all, as coming from God?) **(24)**

Prayers for the Dead in the New Testament

- "Otherwise, what do people mean by being baptized on behalf of the dead? If the dead are not raised at all, why are people baptized on their behalf? " (1 Corinthians 15:29, RSV)

Protestants consider this one of the most mysterious and odd passages in the entire Bible. But it really isn't that difficult to interpret. It's very similar to **2 Maccabees 12:44**: "It is superfluous and vain to pray for the dead if the dead rise not again. . . ." That gives us our clue as to what Paul means here. In the Bible "baptism" can describe not just the water ritual but also afflictions and penances (Luke 12:50, Mark 10:38-39, Matthew 3:11, 20:22-23, Luke 3:16). So Paul is saying that we pray and fast and undergo penance for the dead in purgatory precisely because they are resurrected and will live eternally. The "penance" interpretation is supported contextually by the next three verses, where the Apostle speaks of being in peril every hour, and dying every day. So this is a proof of both purgatory and prayers for the dead. **(25)**

- "May the Lord grant mercy to the household of Onesiphorus, for he often refreshed me; he was not ashamed of my chains, but when he arrived in Rome he searched for me eagerly and found me - may the Lord grant him to find mercy from the Lord on that Day - and you well know all the service he rendered at Ephesus." (2 Timothy 1:16-18, RSV)

This is another passage that gives Protestants fits. The problem is that it seems to plainly imply that Paul is praying for a dead man. Yet Protestants can't accept that practice

because of their theology; therefore, they must explain this away somehow. What they do is either deny that Onesiphorus is dead, or that Paul is praying. Most of the nine Protestant commentaries I consulted for this passage seen admit that he was praying, but deny that the person was dead. Some try to say that Paul was merely "wishing", but I don't see any difference between that and a prayer: it looks like a word game to avoid the implications. The same commentaries said he was possibly dead (two), take no position (two), think he was "probably not" dead (one), or deny it (three). A.T. Robertson, the great Baptist Greek scholar, felt that he was "apparently" dead and that Paul was "wishing" rather than praying. I think it's much more plausible to simply take the Catholic position: the man died and Paul was praying for him. **(26)**

Martin Luther and his successor as head of Lutheranism, **Philip Melanchthon**, accepted prayers for the dead:
As for the dead, since Scripture gives us no information on the subject, I regard it as no sin to pray with free devotion in this or some similar fashion: "Dear God, if this soul is in a condition accessible to mercy, be thou gracious to it."(*Confession Concerning Christ's Supper*, 1528, in *Luther's Works*, edited by Jaroslav Pelikan, vol. 37, 369) **(27)**

SECTION XII

Adoration and Honour

Adoration: In the strict sense, an act of religion offered to God in acknowledgment of His supreme perfection and dominion, and of the creature's dependence upon Him; in a looser sense, the reverence shown to any person or object possessing, inherently or by association, a sacred character or a high degree of moral excellence. The rational creature, looking up to God, whom reason and revelation show to be infinitely perfect, cannot in right and justice maintain an attitude of indifference. That perfection which is infinite in itself and the source and fulfilment of all the good that we possess or shall possess, we must worship, acknowledging its immensity, and submiting to its supremacy. This worship called forth by God, and given exclusively to Him as God, is designated by the Greek name latreia (latinized, latria), for which the best translation that our language affords is the word Adoration. Adoration differs from other acts of worship, such as supplication, confession of sin, etc., inasmuch as it formally consists in self-abasement before the Infinite, and in devout recognition of His transcendent excellence. An admirable example of adoration is given in the Apocalypse vii 11, 12: "And all the angels stood round about the throne, and about the ancients, and about the living creatures; and they fell before the throne upon their faces, and adored God, saying: Amen. Beneditiction and glory, and wisdom, and thanksgiving, honour, and power, and strength to our God, forever and ever. Amen." The revealed precept to adore god was spoken to Moses upon Sinai and reaffirmed in the words of Christ: "The Lord thy God thou shalt adore, and Him only shalt thou serve" (Matthew 4:10).
(Sullivan, William L. "Adoration." The Catholic Encyclopedia. Vol.1. New York: Robert Appleton Company, 1907.)

Honour: Honour may be defined as the deferential recognition by word or sign of another's worth or station. Thus I show honour to another by giving him his title if he have one, and by raising my hat to him, or by yielding to him a place of precedence. I thereby give expression to my sense of his worth, and at the same time I profess my own inferiority to him. It is right and proper that marks of honour should be paid to worth of any kind, if there be no special reason to the contrary, and we are obliged to honour those who stand in any relation of superiority to ourselves. First and foremost, we must honour God by worshipping Him as our first beginning and last end, the infinite source of all that we have and are. We honour the angels and saints on account of the gifts and graces bestowed on them by God. We honour our parents, from whom we received our earthly being, and to whom we owe our bringing-up and preparation for the battle of life. Our rulers, spiritual and temporal, have a just claim on our honour by reason of the authority over us which they have received from God. We honour the aged for their presumed wisdom, virtue, and experience. We should always honour moral worth wherever we find it, and we may honour the highly talented, those who have been endowed with great beauty, strength, and dexterity, the well-born, and even the rich and powerful for riches and power may, and should, be made the instruments of virtue and well-being.

(Slater, Thomas. "Honour." The Catholic Encyclopedia. Vol.7. New York: Robert Appleton Company, 1910.)

"Protestants defined worship as songs, prayers and a sermon. So when Catholics sang songs to Mary, petitioned Mary in prayer and preached about her, Protestants concluded she was being worshipped. But Catholics defined worship as the sacrifice of the Body and Blood of Jesus, and Catholics would never have offered a sacrifice of Mary nor to Mary on the altar."
(Rome Sweet Home, Ignatius Press, 145)

Latria (Adoration) is not dulia (honour), and since we reserve latria, the highest form of worship, only to God (i.e. The Blessed Trinity in unity), and never give it to the Saints, then we obviously, are not worshipping the Saints.

It is written "Honour your father and your mother" (Exodus 20:12, Leviticus 19:3, Deuteronomy 5:16, Matthew 15:4, Mark 7:10, Ephesians 6:2), this commandment was fulfilled perfectly by our Lord Jesus Christ. He honoured His heavenly Father and His earthly mother. We are told to be imitators of Christ. (cf. 1 Corinthians 11:1, Ephesians 5:1) If our Lord did honour His mother Mary perfectly, then what stops us from doing so? Mary herself prophesied saying, "For behold, henceforth all generations will call me blessed" (Luke 1:48) why? Because He who is Mighty has done great things for her. (cf. Luke 1:49) Great things such as being the blessed one who is full of grace (cf. Luke 1:28, 42), the mother of the Word incarnate. (cf. John 1:14)

Sacred images and statues

It is impossible to make an image of God, who is a pure Spirit, invisible, having neither form nor limit.

- "No one has ever seen God; the only Son, who is in the bosom of the Father, he has made him known." (John 1:18, RSV)
- Also, God said "you cannot see my face; for man shall not see me and live." (Exodus 33:20, RSV)

According to Scriptures, when Moses went up to Mount Sinai, to receive the law, the ungrateful people of Israel rose against Aaron. They said:

"Up, make us gods, who shall go before us; as for this Moses, the man who brought us up out of the land of Egypt, we do not know what has become of him." (Exodus 32:1 ff) The making of graven images and the worshipping of these images as a god is precisely what God forbids. Let us find out what scripture says concerning this issue.

"Therefore take good heed to yourselves. Since you saw no form on the day that the LORD spoke to you at Horeb out of the midst of the fire, beware lest you act corruptly by making a graven image for yourselves, in the form of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged bird that flies in the air." (Deuteronomy 4:15-17, RSV)

Further, the Ten Commandments make it crystal clear that, the making of graven images as a god is totally forbidden.

"You shall have no other gods before me. You shall not make for yourself a graven image, or any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth; you shall not bow down to them or serve them; for I the LORD your God am a jealous God…" (Deuteronomy 5:7-9, cf. Exodus 20:3-5, Leviticus 19:4, RSV)

We have seen from the context of the above Scripture passage that the creature should not be worshipped instead of the Creator. Let us now see passages in the scriptures where the Living God commands the making of images.

The first instance is the making of the Ark of the Covenant. Here, God said to Moses,

- "And you shall make two cherubim of gold; of hammered work shall you make them, on the two ends of the mercy seat." (Exodus 25:18, RSV)

Again, God commands the making of bronze serpent.

- "And the LORD said to Moses, "Make a fiery serpent, and set it on a pole; and every one who is bitten, when he sees it, shall live." So, Moses made a bronze serpent, and set it on a pole…" (Numbers 21:8-9, RSV)

Do we see how God can use images to reveal His glory and bless people, if and only if it is not worshipped as a god? Concerning the bronze serpent, the unfaithful people of Israel began to worship it as a god. This incurred God's wrath, and King Hezekiah destroyed it.

"He removed the high places, and broke the pillars, and cut down the Asherah. And he broke in pieces the bronze serpent that Moses had made, for until those days the people of Israel had burned incense to it; it was called Nehushtan." (2 Kings 18:4, RSV)

Finally, God revealed Himself visually to all humans in the person of Jesus Christ.
"And the Word became flesh and dwelt among us, full of grace and truth; we have beheld his glory, glory as of the only Son from the Father." (John 1:14, RSV)
Jesus Himself said, "He who has seen me has seen the Father" (John 14:9 ff, RSV)
And St. Paul adds, "He is the image of the invisible God, the first-born of all creation." (Colossians 1:15, RSV)

Now that God has been clothed in flesh, we can make an image of Him. We can now worship the God of matter, who became matter for our sake.
Our Lord Jesus said "that all may honour the Son, even as they honour the Father. He who does not honour the Son does not honour the Father who sent him." (John 5:23, RSV) **(28)**

He who does not honour the image does not honour the original.

To bow or not to bow that is the question

Is it right to bow before images and statues of Mother Mary and the Saints? Let's see what Sacred Scriptures has for us.

- " … And Joshua fell on his face to the earth, and worshipped, and said to him, "What does my lord bid his servant?"" (Joshua 5:14, RSV)

Joshua bowed down and honoured an angel of God, but committed no sin in doing so. **(29)**

- "The two angels came to Sodom in the evening; and Lot was sitting in the gate of Sodom. When Lot saw them, he rose to meet them, and bowed himself with his face to the earth." (Genesis 19:1, RSV)

Lot the nephew of Abraham bowed down before two angels of the Lord, but he was not worshipping them as a god.

- "Afterward David also arose, and went out of the cave, and called after Saul, "My lord the king!" And when Saul looked behind him, David bowed with his face to the earth and did obeisance." (1 Samuel 24:8, RSV)

David, the servant of the LORD, bowed down and did obeisance before king Saul, but he was not sinning against God's commandment.

- "Then she fell on her face, bowing to the ground, and said to him, "Why have I found favour in your eyes, that you should take notice of me, when I am a foreigner?"" (Ruth 2:10, RSV)

Ruth bowed down to the ground before Boaz in gratitude, but she was not worshipping him.

- "She came and fell at his feet, bowing to the ground; then she took up her son and went out." (2 Kings 4:37, RSV)

The Shunammite woman bowed down before the prophet Elisha after he had raised her child from the dead, but she was not committing idolatry.

- "Bathsheba bowed and did obeisance to the king, and the king said, "What do you desire?" (1 Kings 1:16, RSV)

Bathsheba was blameless when she bowed down in honour of king David, while he was on his deathbed.

- "And when he came in before the king, he bowed before the king, with his face to the ground." (1 Kings 1: 23 ff, RSV)

Again, the prophet Nathan was likewise not committing idolatry when he also bowed down to king David at his deathbed.

"He himself went on before them, bowing himself to the ground seven times, until he came near his brother." (Genesis 33:3, RSV)

And finally, when Jacob and Esau had their dramatic reconciliation, we read that Jacob went before them, bowing to the ground seven times.
Can any of us accuse Jacob of idolatry? Certainly not. What stop us from making images of God's friends? What stop us from honouring images of God's friends, not as gods? Neither Joshua nor Lot worshipped the angels they saw as gods. Neither do we worship the images as God, but through the image, we show our worship to God, because we honour His friends (our role models), and do them reverence.

Brethren, let us remember that anything can become an idol if it takes the unique place of God. For some people it may be gods, for others it may be money, power, fame, pleasure, work, celebrities. Let us remind ourselves about the words of our Lord Jesus Christ as He says, "You cannot serve God and mammon." (Matthew 6:24 ff, RSV)

<u>Kneeling as part of worship in Sacred Scripture</u>

- "Now as Solomon finished offering all this prayer and supplication to the LORD, he arose from before the altar of the LORD, where he had knelt with hands outstretched toward heaven" (1 Kings 8:54, RSV)
- "Then [Solomon] knelt upon his knees in the presence of all the assembly of Israel, and spread forth his hands toward heaven" (2 Chronicles 6:13, RSV)
- "And when they came to the crowd, a man came up to him and kneeling before him said, 'Lord, have mercy on my son...'" (Matthew 17:14-15, RSV)
- "But when Simon Peter saw it, he fell down at Jesus' knees, saying, 'Depart from me, for I am a sinful man, O Lord.'" (Luke 5:8, RSV)
- "for it is written, 'As I live, says the Lord, every knee shall bow to me, and every tongue shall
  give praise to God.'" (Romans 14:11, RSV)
- "at the name of Jesus every knee should bow, in heaven and on earth and under the earth"
  (Philippians 2:10, RSV)
- "And whenever the living creatures give glory and honor and thanks to him who is seated on the throne, who lives for ever and ever, the twenty-four elders fall down before him who is seated on the throne and worship him who lives for ever and ever" (Revelations 4:9-10, RSV)

Incense as part of worship in Sacred Scripture

- "and going into the house they saw the child with Mary his mother, and they fell down and worshiped him. Then, opening their treasures, they offered him gifts, gold and frankincense and myrrh." (Matthew 2:11, RSV)

- "And when he had taken the scroll, the four living creatures and the twenty-four elders fell down before the Lamb, each holding a harp, and with golden bowls full of incense, which are the prayers of the saints" (Revelations 5:8, RSV)

- "And another angel came and stood at the altar with a golden censer; and he was given much incense to mingle with the prayers of all the saints upon the golden altar before the throne; and the smoke of the incense rose with the prayers of the saints from the hand of the angel before God." (Revelations 8:3-4, RSV)

"Adoration is the first attitude of man acknowledging that he is a creature before his Creator. It exalts the greatness of the Lord who made us and the almighty power of the Savior who sets us free from evil. Adoration is homage of the spirit to the "King of Glory," respectful silence in the presence of the "ever greater" God. Adoration of the thrice-holy and sovereign God of love blends with humility and gives assurance to our supplications." (§2628, CATECHISM OF THE CATHOLIC CHURCH)

We Catholics want to worship our Lord and Saviour Jesus Christ with all our five senses.

- Sacred music for the ears
- Sacred images and statues for the eyes
- Incense for the nose
- The Rosary, and Sacred arts for the touch
- And finally the most awesome way we worship Him is through the taste in Blessed Sacrament of the Altar (i.e., the Holy Eucharist)

"Two fundamental forms express this movement: our prayer ascends in the Holy Spirit through Christ to the Father - we bless him for having blessed us; it implores the grace of the Holy Spirit that descends through Christ from the Father - he blesses us." (§2627, CATECHISM OF THE CATHOLIC CHURCH)

SECTION XIII

Perpetual virginity of Mother Mary

Jesus' "Brothers" and Mary's Perpetual Virginity (Mark J. Bonocore, Catholic Apologist)

In the past few years, I've been amazed by the growing number of Christians who have renounced the traditional belief in Mary's perpetual virginity, citing as reason the "brothers" and "sisters" of the Lord referred to in Sacred Scripture.

Now, while many Protestants regard Mary's perpetual virginity as a uniquely "Catholic belief," it should be noted that the Protestant reformers Luther, Calvin, and Zwingli ALL professed this belief as well (for documentation, see for example **Mary, Mother of All Christians** by Max Thurian, written while he was a Calvinist theologian).

So, while I myself am a Catholic, I present this argument ecumenically using Scripture alone, to prove that these "brothers" and "sisters" are **NOT** the children of Joseph and Mary, and that the belief in Mary's perpetual virginity is in no way refuted by the New Testament. So, let us begin in Matthew.

Matthew 13:55 -- Jesus at Nazareth

- carpenter's son
- mother named Mary
- brothers: James, Joseph, Simon, and Judas
- -sisters "with us"

Matthew 27: 55 -- The Crucifixion

"Among them were Mary Magdalene and **MARY THE MOTHER OF JAMES AND JOSEPH**, and the mother of the sons of Zebedee."

This "Mary" is obviously the mother of the same James and Joseph mentioned in Matthew 13:55.

Matthew 28: 1 -- The Resurrection

"After the sabbath, as the first day of the week was dawning, Mary Magdalene and **THE OTHER MARY** came to see the tomb."

This "other Mary" certainly corresponds to the mother of James and Joseph, the companion of Mary Magdalene in Matthew 27:55. However, she is presented as such a minor gospel character that she is apparently **NOT** the mother of Jesus.

It's interesting to note that whenever Matthew mentions the Virgin Mary, he always identifies her as "Jesus' mother." (See: Matthew 1:18, 2:11, 2:13, 2:14, 2:20, and 2:21, in which the author all but beats us over the head with the phrase "His mother.") It's unlikely, therefore, that Matthew is abandoning this point by later identifying her as merely the mother of James and Joseph: a secondary character, less important than Mary Magdalene. Taking all this into consideration, Mary the mother of James and Joseph and Jesus' mother are apparently two different women. But first, let's turn to Mark.

Mark 6:3 -- Jesus at Nazareth (possibly the original source)

- "Is he not the carpenter?" (Jesus had taken over the family business)
- "The son of Mary" (Very unusual in a Jewish context, in which a son is the son of the father, not the mother)
- brothers James, **JOSE**, Judas, and Simon

The same list as in Matt 13:55, with the exception of "Jose" in place of Matthew's Joseph -- really the same name in Hebrew (Yoshef).

- "sisters are here with us"

Both in Matthew's account, and more clearly here in Mark's, this phrase seems to suggest that these particular "brothers" of Jesus lived elsewhere. (Could they have been traveling with Jesus as His followers?)

Mark 15:40 -- The Crucifixion

"Among them were Mary Magdalene, **MARY THE MOTHER OF THE YOUNGER JAMES AND OF JOSE**, and Salome."

Here, Matthew's "Mary the mother of James and Joseph" reappears as "the mother of ...James and of Jose," corresponding to Mark's reference to Jesus' "brothers" James and Jose at Nazareth in 6:3. If one compares Matthew and Mark's accounts of Jesus at Nazareth with that of their accounts of the crucifixion, it becomes abundantly clear that they are speaking about the same two relatives of Jesus, whose mother -- like Jesus' -- happened to be named Mary:

NAZARETH CRUCIFIXION

Matthew: James and Joseph James and Joseph

Mark: James and Jose James and Jose

And so, Mark continues...

Mark 15:47 -- Jesus' burial

"Mary Magdalene and **MARY THE MOTHER OF JOSE** watched where He was laid."

Jose corresponds to the one mentioned in Mark 6:3 and 15:40.

Mark 16:1 -- The Resurrection

"When the Sabbath was over, Mary Magdalene, **MARY THE MOTHER OF JAMES**, and Salome bought spices so that they might go and anoint Him."

The same three companions appear again. Here, Mary is called "the mother of James" (a variant of "the mother of Jose" in 15:47). However, there is still no mention, or even a vague implication, that this woman is also the mother of Jesus; but merely a background character like Salome.

Luke 24:10 -- The Resurrection

"The women were Mary Magdalene, Joanna, and **MARY THE MOTHER OF JAMES**; the others who accompanied them also ..."

Again, the "mother of James," but not the mother of Jesus. And, like Matthew and Mark (in 3:35), the author of Luke always refers to the Virgin Mary as Jesus' mother (See: Luke 1:43, 2:33-34, 2:51, 8:19, Acts 1:14).

"Others" (aka, Salome and Suzanna, etc.)

John 19:25 -- The Crucifixion

"Standing by the cross of Jesus were His mother and **HIS MOTHER'S SISTER, MARY THE WIFE OF CLOPAS**, and Mary Magdala."

This mysterious "Mary" appears again; this time called "Mary the wife of Clopas." If this passage is speaking about three women, rather than four (as it almost certainly is), the comma after "his mother's sister" may be identifying Clopas' wife as the sister (or 'tribal-relative') of Jesus' mother. This would explain the gospel writers' use of the Greek word "adelphos" (as a translation of the Hebrew "ah"), which could mean brother (or sister in the feminine), as well as cousin, nephew, relative, etc. If Clopas' wife was the sister (i.e., close, tribal relative) of Jesus' mother, then Clopas' sons, James and Joseph (Jose), could very well be called Jesus' "brethren" (i.e., part of His extended tribal family).

This seems to fit, since neither James and Joseph/Jose (nor any of the "brothers") are **EVER** called the sons of Joseph.

It is also quite possible that, as John's gospel so often does, this reference to Mary as "wife of Clopas" is a conscious intention to clear up any questions about the "mother of James and Joseph (Jose)" in the Synoptics -- that is, to clearly distinguish her from Jesus' mother.

CONCLUSION

So, with all this evidence in mind, I hold that:

(1) John's "Mary the wife of Clopas" is the same person as the Synoptics' "Mary the mother of James and Joseph/Jose" (the Mary of the cross/tomb accounts).

(2) This Mary is in turn the "sister" (i.e., close tribal relative) of Jesus' mother Mary.

(3) This is how Jesus is "brothers" with James and Joseph (Jose).

(4) His other "brothers" (Judas and Simon), as well as his "sisters," and the "brothers" who don't believe in Him in John 7:5 are from other branches of His extended tribal family.

But, let's play devil's advocate.

If James, Joseph (Jose), Simon, and Judas **ARE INDEED** Jesus' fraternal brothers, then the Synoptics' Mary of the cross/tomb (i.e., the mother of James and Joseph/Jose) **MUST** be Jesus' mother as well.

And, after all, there ARE certain seemingly-logical arguments to support this:

- James and Joseph (Jose) ARE called Jesus' brothers.
- And, their mother IS named Mary (the same as Jesus')
- And, one must admit, it's also possible that the comma between "His mother's sister" and "Mary the wife of Clopas" in John 19:25 may be distinguishing two different women instead of identifying Clopas' wife as the Virgin Mary's sister.

So, therefore, Mary the wife of Clopas may **NOT** be a relative at all **NOR** is she necessarily the same woman as "Mary the mother of James and Joseph/Jose" in the Synoptics.

So, can "Mary the mother of James and Joseph/Jose" be Jesus' mother as well?

Well, if this is the case, then

(A) Why is she never called the mother of Jesus in the cross/tomb accounts? (Wouldn't that be easier than constantly "switching" between James and Jose?)

(B) Why is she never called the mother of the other brothers, Simon and Judas?

(C) Why isn't she simply called the wife of Joseph?

(D) Why is she always listed second (and in Luke, third) after Mary Magdalene?

(E) Why does Matthew refer to her as merely "the other Mary" in 28:1?

(F) Why does John cite a second Mary at the cross: Mary the wife of Clopas? (A character who doesn't appear in the Synoptics, unless she's the mother of James and Joseph.)

(G) If John is calling his "Mary the wife of Clopas" the virgin Mary's sister, how can the word "adelphos" (or "adelphe" in the feminine) be taken literally? Two sisters both named Mary?!

It therefore must be admitted that, if "Mary the mother of James and Joseph/Jose" and Jesus' mother are one and the same, then

- The three Synoptics (Matthew, Mark, and Luke) are **INTENTIONALLY** neglecting to call her Jesus' mother in their cross/tomb accounts (as if she's not Jesus' mother anymore.)
- The Synoptics are also **INTENTIONALLY** depicting her as a minor character, less important than Mary Magdalene. And, in the case of Matthew, she's reduced to merely "the other Mary" in 28:1.

Still playing devil's advocate, I can imagine only one reason why the Synoptics would "demote" Jesus' mother like this; since **ALL THREE** refer to her as "his mother" earlier in their Gospels. Perhaps, as some have argued, the Synoptics are **UNDERLINING** their accounts in Matt 12:46, Mark 3:35, and Luke 8:19-21, in which Jesus refuses to go out to meet His mother and brothers, but tells His disciples, "Whoever does the will of God is my brother, and sister, and mother." Perhaps they're making a "theological point" by calling her only "the mother of James and Joseph/Jose" in their later, cross/tomb accounts.

Well, although quite flimsy to begin with, this possibility is totally shattered, when one considers that in Acts 1:14 she is again called "the mother of Jesus." Since Acts is the companion volume to Luke (produced by the same author), it doesn't make much sense for Luke to call her "Mary the mother of James" in 24:10, and then re-bestow the title "mother of Jesus" in Acts 1:14 if he's trying to make such a "theological point".

Therefore, my whole "devil's advocate" position is undone, and it is proved conclusively that the Synoptics' "Mary the mother of James and Joseph/Jose" is **NOT** Jesus' mother.

And, since this Mary is certainly the mother of the same James and Joseph/Jose who are also called Jesus' "brothers," then it's equally proven that they **COULD NOT** have been the Lord's brothers in a fraternal sense.

So, who are these "brothers" of Jesus? I hold that the term "brothers" refers to His entire tribal group: the boys He grew up with, and with whom He was somehow related.

But if these men were "cousins" or "blood relatives," some argue, why not simply use the word "kinsman" or "relative" as found in Luke 1:36? e.g. in which Elizabeth is described as Mary's "relative."

I answer this quite simply. First of all, I claim that His "brothers" and "sisters" were members of His extended family **WITH WHOM JESUS WAS RAISED**. Elizabeth's son, John the Baptist, on the other hand, would not have been referred to in this sense, because Jesus was not raised with him, although they were of the same blood.

Also, I argue that the term "brother" is used in the Gospels because these particular men were known **BY THIS TITLE** in the early Church. I give you: 1 Corinthians 9:4-5, in which Paul is defending his right to be called an apostle:

"Do we not have the right to take along a Christian wife, as do the rest of the apostles, **AND THE BROTHERS OF THE LORD**, and Kephas (i.e., Peter)?"

Since Paul is writing to Corinthians: citizens of a city in far off Greece, it is obvious that the distinguishing **TITLE** of "brother" was well known to the universal Church, a Church which also knew very well what the title meant.

Conversely, if we take the term "adelphos" literally, that would mean that Joseph and Mary had a total of five sons and at least two daughters. This would make a total of seven children: in essence, a "Biblical Brady Bunch." :-) Now considering that Joseph's profession was that of a carpenter; and not that of a shepherd or farmer, in which large families are encouraged to work the land or tend the flocks, it seems rather ridiculous that he could have supported a family of this size, living in a small, most likely mud brick house in a little place like Nazareth.

Also, even assuming (as the early Church writers Clement and Origen did) that Jesus' "brothers" were the children of Joseph by a wife previous to Mary, Mark 6:3 clearly refers to Jesus as "the carpenter." Since the family profession was passed on from father to son, how many carpenters could a little town like Nazareth support? Certainly not five!

However, if the term "brothers" refers instead to Jesus' extended tribal-family group (as I believe I've shown it does), we are left with the image of five young boys (among others) playing in the streets of Nazareth:

JESUS: the son of Joseph and Mary

JAMES: and his sibling JOSEPH (or Jose): the sons of Clopas and Mary.

JUDAS

SIMON

These were the Lord's childhood friends, with whom He grew to manhood; and given the scope of first century village life, with whom He was almost certainly related. I look forward to any comments or objections you might care to add. **(30)**

Here are some of the comments about Mary Perpetual Virginity by the Reformers: (Adapted from David MacDonald's article, "Martin Luther, Founder of the Reform, Speaks on Mary")

<u>Martin Luther:</u>

"Christ, our Savior, was the real and natural fruit of Mary's virginal womb . . . This was without the cooperation of a man, and she remained a virgin after that."

{Luther's Works, eds. Jaroslav Pelikan (vols. 1-30) & Helmut T. Lehmann (vols. 31-55), St. Louis: Concordia Pub. House (vols. 1-30); Philadelphia: Fortress Press (vols. 31-55), 1955, v.22:23 / Sermons on John, chaps. 1-4 (1539)}

"Christ . . . was the only Son of Mary, and the Virgin Mary bore no children besides Him . . . I am inclined to agree with those who declare that 'brothers' really mean 'cousins' here, for Holy Writ and the Jews always call cousins brothers."

{Pelikan, ibid., v.22:214-15 / Sermons on John, chaps. 1-4 (1539) }

"A new lie about me is being circulated. I am supposed to have preached and written that Mary, the mother of God, was not a virgin either before or after the birth of Christ . . ."

{Pelikan, ibid., v.45:199 / That Jesus Christ was Born a Jew (1523) }

<u>Editor Jaroslav Pelikan (Lutheran) adds:</u>

"Luther . . . does not even consider the possibility that Mary might have had other children than Jesus. This is consistent with his lifelong acceptance of the idea of the perpetual virginity of Mary."

{Pelikan, ibid., v.22:214-5}

"Christ our Savior was the real and natural fruit of Mary's virginal womb. . . . This was without the cooperation of a man, and she remained a virgin after that."

(On the Gospel of St. John: Luther's Works, vol. 22. p. 23, ed. Jaroslav Pelican, Concordia, 1957)

Commentaries on Luther

". . . in the resolutions of the 95 theses Luther rejects every blasphemy against the Virgin, and thinks that one should ask for pardon for any evil said or thought against her."

(Wm. J. Cole, "Was Luther a Devotee of Mary?" in Marian Studies 1970, p. 116:)

John Calvin

Helvidius displayed excessive ignorance in concluding that Mary must have had many sons, because Christ's 'brothers' are sometimes mentioned.

{Harmony of Matthew, Mark & Luke, sec. 39 (Geneva, 1562), vol. 2 / From Calvin's Commentaries, tr. William Pringle, Grand Rapids, MI: Eerdmans, 1949, p.215; on Matthew 13:55}

[On Matt 1:25:] The inference he [Helvidius] drew from it was, that Mary remained a virgin no longer than till her first birth, and that afterwards she had other children by her husband . . . No just and well-grounded inference can be drawn from these words . . . as to what took place after the birth of Christ. He is called 'first-born'; but it is for the sole purpose of informing us that he was born of a virgin . . . What took place afterwards the historian does not inform us . . . No man will obstinately keep up the argument, except from an extreme fondness for disputation.

{Pringle, ibid., vol. I, p. 107}

Under the word 'brethren' the Hebrews include all cousins and other relations, whatever may be the degree of affinity.

{Pringle, ibid., vol. I, p. 283 / Commentary on John, (7:3)}

Huldreich Zwingli

He turns, in September 1522, to a lyrical defense of the perpetual virginity of the mother of Christ . . . To deny that Mary remained 'inviolata' before, during and after the birth of her Son, was to doubt the omnipotence of God . . . and it was right and profitable to repeat the angelic greeting - not prayer - 'Hail Mary' . . . God esteemed Mary above all creatures, including the saints and angels - it was her purity, innocence and invincible faith that mankind must follow. Prayer, however, must be . . . to God alone . . .

'Fidei expositio,' the last pamphlet from his pen . . . There is a special insistence upon the perpetual virginity of Mary.

{G. R. Potter, Zwingli, London: Cambridge Univ. Press, 1976, pp.88-9,395 / The Perpetual Virginity of Mary . . ., Sep. 17, 1522}

Zwingli had printed in 1524 a sermon on 'Mary, ever virgin, mother of God.'

{Thurian, ibid., p.76}

"I have never thought, still less taught, or declared publicly, anything concerning the subject of the ever Virgin Mary, Mother of our salvation, which could be considered dishonourable, impious, unworthy or evil . . . I believe with all my heart according to the word of holy gospel that this pure virgin bore for us the Son of God and that she remained, in the birth and after it, a pure and unsullied virgin, for eternity."

{Thurian, ibid., p.76 / same sermon}

<u>Heinrich Bullinger</u>

Bullinger (d. 1575) . . . defends Mary's perpetual virginity . . . and inveighs against the false Christians who defraud her of her rightful praise:

'In Mary everything is extraordinary and all the more glorious as it has sprung from pure faith and burning love of God.' She is 'the most unique and the noblest member' of the Christian community . . .

'The Virgin Mary . . . completely sanctified by the grace and blood of her only Son and abundantly endowed by the gift of the Holy Spirit and preferred to all . . . now lives happily with Christ in heaven and is called and remains ever-Virgin and Mother of God.'

{In Hilda Graef, Mary: A history of Doctrine and Devotion, combined ed. of vols. 1 & 2, London: Sheed & Ward, 1965, vol.2, pp.14-5}

<u>John Wesley (Founder of Methodism)</u>

"The Blessed Virgin Mary, who, as well after as when she brought him forth, continued a pure and unspotted virgin."

{"Letter to a Roman Catholic" / In This Rock, Nov. 1990, p.25} **(31)**

SECTION XIV

Anti-Catholic Polemics and Bigotry

There has been an escalation in the number of anti-Catholic imagery and rhetoric in recent times. This is the result of traditional anti-Catholicism and fundamentalism as well as the secular anti-Catholicism of contemporary culture.

<u>Traditional anti-Catholicism</u>

It is not uncommon to find anti-Catholic extremist equating Catholicism with Satanism.

Some popular anti-Catholic allegations include:

- The Pope is the Anti-Christ. (Usually, "Papist or Popery" is used)
- The Catholic Church is the Great whore of Babylon. (Usually, the word "church of Rome or Romanism" is preferred)
- The Holy Eucharist is the death [SIC] cookie.
- Catholics worship Mary. (Sometimes called "Mariolatry")

Some examples of anti-Marian allegations include:

- Mary of Catholicism is not the Mary of the Bible.
- Roman Catholic devotions deeply sadden the real Mary and make her cry.
- Mary had other children and was a sinner just like us.

Some examples of anti-Jesuit allegations include:

- The Jesuits instigated the American Civil War.
- Jesuits worked closely with Marx, Engels, Trotsky and Lenin to create Communism.
- The Jesuits created the Jehovah's Witnesses, Mormonism, Unity, Christian Science, and other religious groups.
- The Jesuit priests are the agents of Lucifer and the "Black pope" conspiracy, etc.

There would be little or no opposition between Catholics and Protestants if the Catholic Church would drop her claim to being the only true religion of Christianity. In Protestantism, there may be differences of beliefs and worship, but since they all proclaim that one religion is as good as another, they are mutually tolerant of one another. Protestantism is usually intolerant about Catholicism because, they are false if the Catholic Church is true. One religion however cannot be as good as another because, <u>both cannot be right that affirms what the other denies.</u>

Secular anti-Catholicism

Secular anti-Catholics argue that:

- The Catholic Church is the enemy of science and individual freedom.

This is because of the Church's strict opposition to pre-marital sex, extra-marital sex, same sex marriages, masturbation, birth control, divorce, abortion, euthanasia, genetic cloning, etc.

I have over the years realized that all these allegations and conspiracy theories about the One Holy Catholic and Apostolic Church is nothing but falsehood.

I can say with all certainty that I am a Proud Catholic☺, without any regret.
If the Church must suffer like Christ, and if Christ was called Beelzebub (c.f. Matthew 12:24; Mark 3:22; Luke 11:15), the true Church must expect a similar reproach.

"No pupil is greater than his teacher; no slave is greater than his master. So a pupil should be satisfied to become like his teacher, and a slave like his master. If the head of the family is called Beelzebul, the members of the family will be called even worse names!" (Matthew 10:24-25, GNB)

To judge or not to judge that is the question

My Scripture reply to anyone who sincerely thinks that Catholics are going to Hell is this:

- "Do not judge others, so that God will not judge you, for God will judge you in the same way you judge others, and he will apply to you the same rules you apply to others." (Matthew 7:1-2, GNB)
- "No," Jesus answered, "even though I do testify on my own behalf, what I say is true, because I know where I came from and where I am going. You do not know where I came from or where I am going. You make judgments in a purely human way; I pass judgment on no one. But if I were to do so, my judgment would be true, because I am not alone in this; the Father who sent me is with me." (John 8:14, GNB)
- "Who are you to judge the servants of someone else? It is their own Master who will decide whether they succeed or fail. And they will succeed, because the Lord is able to make them succeed." (Romans 14:4, GNB)
- "You then, who eat only vegetables---why do you pass judgment on others? And you who eat anything---why do you despise other believers? All of us will stand before God to be judged by him." (Romans 14:10, GNB)
- "Now, I am not at all concerned about being judged by you or by any human standard; I don't even pass judgment on myself." (1 Corinthians 4:3, GNB)

- "So you should not pass judgment on anyone before the right time comes. Final judgment must wait until the Lord comes; he will bring to light the dark secrets and expose the hidden purposes of people's minds. And then all will receive from God the praise they deserve." (1 Corinthians 4:5, GNB)

To my Catholic Brothers and Sisters:

My Catholic Brethrens, please always remember that Catholicism is the fullness of Christianity. This may sound very strange to many people (It did for me for a very long time), You are graced to be Catholic. Kindly accept all the teachings (especially the defined Dogmas) of the Catholic Church and live your Catholic Faith fully to the Glory of Jesus Christ our Lord, Saviour, Judge and King. Amen.

Thank you for your precious time and attention.

NB: Please continue to pray for me and all Catholics everywhere, that together we may endure unto the end in a state of sanctifying grace. Let us always remember our separated Brethrens in prayers, for I was once a Protestant. I was born and baptized a Presbyterian (A.D. 1986), “born-again” Roman Catholic (A.D. 1999). Gloria Deo!

SECTION XV

The Catholic Concordance

("The Catholic Concordance" was adapted from www.infpage.com/concordance/index.htm with some modifications)

Concerning God's Nature

Only one God.	Deuteronomy 32:39; Isaiah 43:10; 44:6-8; 45:5; Hosea 13:4; Malachi 2:10; 1 Corinthians 8:6; Ephesians' 4:6
God is Spirit.	John 4:24; cf. also 1 John 4:8; for God is Love.
God is Creator	Genesis 1:1; Job 26:13; Psalms 33:6; 148:5; Proverbs 8:22-31; Sirach 24:8; 2 Maccabees 7:28; John 1:3; Colossians 1:16; Hebrews 11:3
God is unbounded	1 Kings 8:27; Jeremiah 23:24; Acts 7:48-49
God is omnipresent	Psalms 139:7-12; Wisdom 1:7; Sirach 16:17-18; Jeremiah 23:24; Amos 9:2-3; Ephesians 1:23
God is omnipotent	Genesis 17:1; 28:3; 35:11; 43:14; Exodus 6:3; Revelation 1:8; 4:8; 11:17; 16:14; 21:22
God the Mighty	Genesis 49:24; Psalms 24:8; 50:1; Isaiah 10:21; Jeremiah 32:18; 2 Maccabees 11:13
God is Merciful	Exodus 34:6; 2 Chronicles 30:9; Psalms 25:6; 51:1; Isaiah 63:7; Luke 6:36; Romans 11:32; Ephesians 2:4; James 5:11
God is the source of life and holiness	Romans 6:23; Galatians 6:8; Ephesians 1:4-5; 1 Thessalonians 4:3; 2 Thessalonians 2:13-17
God is Judge of the world	1 Samuel 2:10; 1 Chronicles 16:33; Ezekiel 18:30; Matthew 16:27; Acts 17:31; Romans 2:16; 2 Timothy 4:1; 1 Peter 4:5

Concerning the Holy Trinity

Foreshadowing of plurality of Persons in Old Testament	Genesis 1:26; 3:22; 11:7; 18:1-5; 9-10; 16
Action of Triune Godhead in New Testament	Matthew 3:16-17; Luke 1:35; 3:21-22
Plurality of Persons as mentioned in New Testament	John 14:15; 26; 15:26; Acts 1:6-8; Romans 8:9; 1 Corinthians 6:10-11; Ephesians 4:4-6; 1 Peter 1:2; 1 John 5:6-7; Jude 20:21
Baptism given in name of Trinity	Matthew 28:19
Blessing given in name of Trinity	2 Corinthians 13:14

Concerning our Lord Jesus Christ

Son of God	Matthew 16:16; 26:63-64; 1 John 4:15
Only begotten of Father	John 1:14; 3:16; 18; 1 John 4:9
Jesus is Messiah (Greek: Christos)	Isaiah 7:14; 9:6; Jeremiah 23:5; 30:9; Ezekiel 34:23; Micah 5:2; Zechariah 9:9; cf. John 1:41; 4:25-26
Jesus Christ is true God	John 1:1; 5:18; 8:58; 20:28; Philippians 2:6; Colossians 1:15-19; 2:9; Titus 2:13
Christ is true Man (proved by his dying)	Matthew 26:38; 27:50; Mark 15:37; Luke 23:46; John 1:14; 19:30; Acts 2:22; 3:22; Philippians 2:7; 1 Timothy 2:5; Hebrews 2:17; 1 John 1:2
Called First and Last	Isaiah 41:4; 44:6; cf. Revelation 1:17; 2:8
Called Alpha and Omega	Revelation 1:8; 21:6; cf. Revelation 22:13-16
Jesus is King of Kings	Revelation 1:5; cf. Revelation 17:14; 1 Timothy 1:17; cf. Revelation 15:3
Jesus is Power and Wisdom of God	1 Corinthians 1:24
Jesus is the Glory of God	1 Corinthians 2:8; Hebrews 1:3; James 2:1; Revelation 21:23
Jesus is Eternal	Micah 5:2; John 1:1; Colossians 1:17; Hebrews 1:10
Jesus is Omniscient	Psalms 139; cf. Luke 6:8; John 6:64; 13:11; 16:13; 21:17
Jesus is Unchangeable	Malachi 3:6; cf. Hebrews 1:12; 13:8
Jesus is Lord of all	Acts 10:36; Romans 10:12

Concerning the death of Christ

Foretold in Old Testament	Psalms 22:69; Wisdom 2:10-20; Isaiah 1:5-6; 53; Jeremiah 11:19; Lamentations 1:12; Zechariah 1:12-13; cf. Luke 24:46
For our Salvation	Isaiah 53:4-10; Matthew 20:28; Luke 24:46; John 12:24; Romans 5; Ephesians 5:2; 1 Peter 1:18; 2:24 1 John 2:2; 1 Thessalonians 5:10

Concerning the resurrection of Christ

Foretold In Old Testament	Psalms 16:10; cf. Acts 13:35
Foretold by Christ	Matthew 17:23; 20:19; Mark 9:9; 14:28; Luke 9:22; 18:33; John 2:19; 10:18
Guarantee of our Faith	1 Corinthians 15:17
Signifies our new birth	Romans 6:4; Colossians 2:12; 1 Peter 1:3
Proven by manifestations to disciples	Matthew 28:9; Mark 16:9; Luke 24:13-35; John 20:26; 21:1; Acts 1:3; 1 Corinthians 15:6
Assurance of our own resurrection	Romans 6:5; 1 Corinthians 15:49; 2 Corinthians 4:14; Philippians 3:21

Jesus Ascended into heaven

Mark 16:19; Luke 24:50; John 20:17; Acts 1:3-9; Ephesians 4:10; 1 Timothy 3:16; 1 Peter 3:22

Exalted in glory

John 12:16; Acts 2:32-33; 4:10-11; 7:55; Romans 8:34; Ephesians 1:20; Philippians 2:9; Colossians 3:1

Second Coming

Will return in glory

Daniel 7:13; Matthew 24:30; 25:31; 26:64; 1 Thessalonians 4:16; Revelation 1:7

At a time unknown

Matthew 24:44; 25:13 Mark 13:35 Luke 12:40-46; 1 Thessalonians 5:2 2; Peter 3:10; Revelation 3:3; 16:15

Will come as Judge

John 5:22; Acts 10:42; 17:31; 2 Timothy 4:1; 1 Peter 4:5; Revelation 20:12-13

Judge of the living and dead

Acts 10:42; Romans 2:16; 2 Timothy 4:1; 1 Peter 4:5

For completion of salvation of just

Romans 2:7; 1 Corinthians 1:8; Philippians 3:21; Hebrews 9:28; 1 Peter 1:5

We should look for his coming

Romans 8:23; 1 Corinthians 1:7; Philippians 3:20; Colossians 3:1-4; 1 Timothy 1:1; Hebrews 10:37; 2 Peter 3:12

Concerning the Holy Spirit

Holy Spirit called Counselor	John 14:16; 26; 15:26; 16:7
Called the Spirit of Truth	John 15:26. 1 John 5:7
From Father	Luke 11:13. John 3:34; 15:26. 1 Thessalonians 4:8. 1 John 3:24
Proceeds from Father and the Son	John 15:26; 16:7; 16:13
Is given at baptism	Matthew 3:11-16. Luke 3:16. John 1:33. Acts 1:5; 2:38; 11:16
Is given at confirmation(separate from baptism)	Acts 1:8; 8:15; 10:44; 19:6
Through the imposition of hands	Acts 8:17; 9:17; 13:2-4;19:6
Holy Spirit dwells in us	John 14:17. Acts 2:33. Romans 5:5. 1 Corinthians 3:16; 6:19 Galatians 3:14. Ephesians 1:13. 2 Timothy 1:14
Gifts of Holy Spirit	Isaiah 11:1-3; 61:1-2; Luke 4:18-19
Teacher and revealer of Truth	John 14:26; 16:13; Acts 5:32; 9:31; 1 Corinthians 2:10; Ephesians 3:5
Inspires men	Acts 4:8; 6:10; 7:55
Inspired writing of Scriptures	Acts 3:21; 2 Timothy 3:16; Peter 1:21

Concerning Mother Mary

Foretold in OT	Isaiah 7:14; Micah 5:2-3
Conceived without sin	Genesis 3:15; Luke 1:28
A Virgin	Isaiah 7:14; Matthew 1:18-25; Luke 1:27; 34
Maintained her virginity	Typified in Ezekiel 44:2; Luke 1:34
Mother of God	Isaiah 9:6; Matthew 1:23; Luke 1:32; 35; 43; 2:11; Galatians 4:4
Highly blessed	Luke 1:28; 48
Was to suffer many sorrow	Lamentations 1:12; Luke 2:34-35; 48; John 19:25
Meditated on Jesus' words	Luke 2:51
Pondered events in Jesus' life	Luke 2:19
Requested Jesus' first miracle	John 2:1-12
Given to us as our mother	John 19:25-27
Devoted herself to prayer	Acts 1:14
Enoch and Elijah taken (assumed) to heaven.	Genesis 5:24; Hebrews 11:5; 2 Kings 2:1-13
Annunciation.	Luke 1:28
Blessed are you among women.	Luke 1:42-48

Concerning Man

Created by God	Genesis 1:26-27; 2:7; Job 33:4; Psalms 8:5; Ecclesiastes 12:7; Wisdom 2:23; 10:1; Sirach 17:1; 2 Maccabees 7:28; Matthew 19:4 Mark 10:6
Created man and woman	Genesis 1:27; Matthew 19:4; Mark 10:6; 1 Corinthians 11:8
In exalted state	Genesis 1:26; 2:8
Forfeited by sin	Genesis 3; Wisdom 2:24; Sirach 25:24; Ezekiel 28:12-17; Romans 5:12; 1 Corinthians 15:21; 1 Timothy 2:14
Prone to temptation	Romans 7:15-23; 1 Corinthians 7:5; Ephesians 6:11; 1 Thessalonians 3:5; 2 Timothy 3:12; James 4:2; 1 Peter 2:11; 5:8
Offends God by sin	2 Samuel 12:13; Psalms 32:5; Isaiah 1:2; Jeremiah 2:29; Hosea 7:13; Romans 1:18-32; 6:1; Galatians 5:17; Ephesians 4:30; 5:3; Colossians 3:5
Subject to death	2 Samuel 14:14; Job 14:5; Wisdom 2:24; Sirach 25:24; Romans 5:12-14; 6:23; 1 Corinthians 15:21-22; Hebrews 9:27
Raised to new dignity by Christ	Romans 5:8; 8:9-11; Ephesians 2:6; Colossians 2:12; 3:1
Will be judged on merits	Acts 17:31; Romans 2:6; 11; 14:10; 2 Corinthians 5:10; 11:15 Colossians 3:25; Hebrews 11:6; 1 Peter 1:17; Revelation 20:13
Promised future resurrection	2 Corinthians 4:13 -14; Philippians 3:11; 1 Thessalonians 4:14; 2 Timothy 2:1; John 6:54
Heaven as reward for good	Matthew 5:12; Colossians 1:5; Hebrews 10:34

Concerning the Soul & Immortality

Soul created by God	Genesis 2:7; Ecclesiastes 12:7; Isaiah 57:16; Zechariah 12:1
Made in God's image	Genesis 1:26-27; 1 Corinthians 11:7; Colossians 3:10
Distinct from body	Matthew 10:28; Acts 2:27; 1 Thessalonians 5:23; Hebrews 4:12
Soul departs body at death	Genesis 35:18; Ecclesiastes 12:7; Luke 12:20
Soul survives death of body	Genesis 35:18; 1 Samuel 28:19; 1 Kings 17:22; Matthew 10:28; Luke 8:55
Committed to God's care at death	Psalms 31:5; Acts 7:59; 1 Peter 4:19
Souls of just in heaven	Wisdom 3:1; Revelation 6:9; 8:3; 20:4
Soul subject to temptation	1 Peter 2:11; 2 Peter 2:14
Nothing compensates for loss of soul	Matthew 16:26; Mark 8:36
Saving our souls	James 1:21; 5:20; 1 Peter 1:9

Concerning Children

Children are a blessing from God	Psalms 115:14; 127:3-5; 128:3-6; 144:17; Proverbs 17:6
Childlessness considered a reproach	Genesis 16:4; 30:1; 1 Samuel 1:6; 11; Isaiah 4:1; Luke 1:25
Children obliged to honor their parents	Exodus 20:12; Leviticus 19:3; Deuteronomy 5:16; Sirach 3:1-16; Matthew 15:4; Mark 7:10; 10:19; Luke 18:20; Ephesians 6:2-3
Jesus obeyed his parents	Luke 2:51
Children blessed by Jesus	Matthew 19:13; Mark 10:13; 16; Luke 18:15
To welcome a child is to welcome Jesus	Matthew 18:5; 10:40; 25-40; Mark 9:37; Luke 9:48
Discipline good for children	Deuteronomy 8:5; Proverbs 3:12; 13:24; 22:15; 23:13-14; 29:15; 17; Wisdom 11:9-10; Sirach 30:1-3; Ephesians 6:4
Scandal must not be given to children	Matthew 18:6; Mark 9:42; Luke 17:2
Christians must be guiltless as children	Psalms 131:1-2; Matt hew18:3; Mark 10:15; Luke 18:17; 1 John 2:1; 12; 4:4; 5-21
- but adult in thinking	1 Corinthians 3:1-3; 13:11; Hebrews 5:11-14, 1 Peter 2:2

Concerning Angels

Angels created by God	Nehemiah 9:6; John 1:3; Romans 11:36; Colossians 1:16; 1 Corinthians 8:6
Angels are servants of God	Job 4:18; Psalms 103:20
Angels are messengers sent by God	Genesis 24:7; Numbers 20:16; 1 Chronicles 21:15; 2 Chronicles 32:21; Daniel 3:28; 6:22; Luke 1:19; 26; Acts 12:11
Called sons of God	Deuteronomy 32:8; Job 1:6; 2:1; 38:7; Psalms 29:1; 82:1; 89:6
Called holy ones of God,	Job 5:1; 15:15; Psalms 89:7; Daniel 4:13; 8:13
God manifests himself as Angel of the Lord	Genesis 16:7; 13; 18:1-33; 21:17-18; 22:11; 31:11-13, Exodus 3:2, Judges 2:1; 6:11-24; 13:21-22
Names of three angels	**Raphael:** Tobit 3:16-17; 5:4; 12:11-15; **Gabriel:** Daniel 8:16; 9:21; Luke 1:19; 26; **Michael:** Daniel 10:13; 21; 12:1; Jude 9; Revelation 12:7
Angels are ministering spirits	Psalms 91:11; Daniel 7:10; Matthew 4:11; Mark 1:13; Luke 22:43; Hebrews 1:14
Guardian angels	Tobit 12:12; Matthew 18:10; Acts 12:11; 15
Angels gather elect at Christ's return	Matthew 24:31; Mark 13:27; 1 Corinthians 15:52
Angels will accompany Christ at his Parousia	Matthew 16:27; 25:31; Mark 8:38; 1 Thessalonians 4:16
Man made a little lower than angels	Genesis 1:26; 28; 3:5; Psalms 8:5-6; Wisdom 2:23; Sirach 17:1-14

Concerning Satan & Devils

Devils are fallen angels	Isaiah 14:12; Luke 10:18; Jude 6; Revelation 12:7-9
Caused man to fall	Genesis 3; 1 Kings 22:19-23; Job 1:6 ff; Wisdom 2:24; Zechariah 3:1-2
Permitted to tempt man	1 Kings 22:22; Job 1:12; Matthew 4:1; Mark 1:13; Luke 4:2; John 13:2; Acts 5:3; 1 Corinthians 7:5; 2 Corinthians 2:11
Can appear as angel of light	2 Corinthians 11:14; Revelation 2:2; 16:14
Can take possession of our bodies	Matthew 8:28; 9:32; 12:43-45; 15:22; Mark 5:1-13; 9:14; Luke 4:33; 8:2; 11:24-26; Acts 8:7
Can be exorcised by God's power	Matthew 8:29; 9:33; 10:1; Mark 1:25-26; 6:7; 13; Luke 8:2; 9:1; Acts 5:16; Mark 9:38; 16:17; Luke 9:49; Acts 10:38; James 2:19
Some exorcised only by prayer and fasting	Matthew 17:21; Mark 9:29
Can tempt us away from God	Ephesians 4:27-6:11; 1 Timothy 5:15; James 4:7
Called the god of this world	John 12:31; 14:30; 16:11; 2 Corinthians 4:4; Ephesians 2:2; 6:12; 1 John 5:19
Goes around like a roaring lion	Psalms 22:13; 1 Peter 5:8
Power broken by Christ's sacrifice	Matthew 12:28; Luke 8:31; 10:17; John 3:35; 12:31; Ephesians 6:11; Colossians 1:13; 1 John 3:8; Revelation 12:11
Devils afraid of Gospel	Matthew 8:29; James 2:19
Is loosed during millennium	Revelation 20:7
Will suffer eternal torment	Matthew 25:41; Revelation 14:10-11; 19:20; 20:10

Concerning Sin

Sin is rebellion against God	Number 15:30; Deuteronomy 32:5; 2 Samuel 12:9; Job 35:6; Isaiah 1:2; 48:8; Baruch 4:8
Sin is failure to attain God's glory	Romans 3:23; cf. Romans 5:2
Sin alienates us from God	Romans 1:18-32; Ephesians 4:18; Colossians 1:21; 1 Peter 1:18
Sin makes us slave of sin	John 8:34; Romans 6:16-19; 2 Peter 2:19
Sin is cause of death	Genesis 3:17-19; Wisdom 1:12; 2:24; Sirach 25:24; Romans 5:12; 6:11; 1 Corinthians 15:21
Sin is from devil	Jn 8:44; Acts 13:10; 1Jn 3:8-10
Degrees of sin Mortal sin *vs.* Venial Sin*)*	1 John 5:16-17
The unforgivable sin, blasphemy against the spirit. (Attributing God's work to Satan.)	Matthew 12:31-32; Luke 12:10
Sins that exclude us from God's kingdom	1 Corinthians 6:9-10; Galatians 5:19-21; Ephesians 5:3-5; Colossians 3:5-10; Hebrews 13:4-5; Revelation 21:8-9; 27
God desires sinner's return	Isaiah 49:14-16; Jeremiah 3:12; 31:20; Ezekiel 18:23; 33:11; Luke 15:20-24; 32; 18:13; 19:10; John 8:11; Romans 11:32; 2 Peter 3:9
Only God can forgive sin	Mark 2:7; Luke 5:21
Christ forgives sins	Matthew 9:2-6; Mark 2:10; Luke 5:24; 7:48; John 5:14
Delegated power to forgive to apostles	John 20:23; 2 Corinthians 5:18

Concerning Grace

Grace is a free gift of God	Psalms 84:11; Zechariah 12:10; John 1:16; 3:27; Romans 3:24; 4:2-5; 16; 5:15-17; 9:14-18; 11:6; 1 Corinthians 4:7; 1 Peter 5:10
Grace is given through Jesus	John 1:17; Romans 1:5; Galatians 1:6; Ephesians 2:7; 1 Timothy 1:14; 2 Timothy 1:9
Jesus is grace of God	Matthew 21:37; John 3:16-17; Romans 3:24; 2 Corinthians 8:9; Galatians 4:4; Titus 2:11; Hebrews 2:11
God's grace is inexhaustible	Romans 5:17; 2 Corinthians 4:15; 9:8; Ephesians 1:7; 2:7; 1 Timothy 1:14
Riches come from throne of grace	Ephesians 3:12; Hebrews 4:16
Grace makes us strong in faith	Acts 4:33; 6:8; 14:3; 20:32; Romans 1:11; 16:25; 1 Corinthians 1:7-8; 2 Thessalonians 2:16-17; 3:3
Grace needed to spread the faith	Acts 18:27; Romans 1:5
Grace prepares us for eternal life	Romans 5:2; 6:23; Titus 1:2; 1 Peter 1:13
God gives grace to the humble	Proverbs 3:34; James 4:6; 1 Peter 5:5
Grace demands a response	1 Corinthians 15:10; 2 Corinthians 11:23; Ephesians 2:10; Philippians 2:12-13
By grace we grow in knowledge of Christ	2 Peter 3:18
Mary is full of grace	Luke 1:28; 42
Grace more plentiful than sin	Romans 5:15; 20; 6:1; 2 Corinthians 12:9
Grace can be lost	Hebrews 12:15; Jude 4
Grace and peace wished in greetings	Romans 1:7; 1 Corinthians 1:3; 2 Corinthians 1:2; Galatians 1:3; Ephesians 1:2; Philippians 1:2; Colossians 1:2; 1 Thessalonians 1:1; 2 Thessalonians 1:2; Philemon 3; 1 Timothy 1:2; 2 Timothy 1:2; Titus 1:4; Hebrews 13:25

Concerning the Church

Foretold in Old Testament	Tobit 13:11-18; Isaiah 2:2-3; Baruch 5:3; Hosea 2:14-24; Micah 4:1-3
Called Church of God	1 Timothy 3:15
Founded by Christ	Matthew 16:18; 28:19; Mark 16:15; 1 Corinthians 3:11; Ephesians 2:20; 1 Peter 2:4-6
Is Body of Christ	Romans 12:4; 1 Corinthians 12:12; Ephesians 1:22-23; 5:22; Colossians 1:18
Christ is head of Church	Ephesians 1:22; 5:23; Colossians 1:18
Purchased by Christ's blood	Acts 20:28; Ephesians 5:25; Hebrews 9:12
Is everlasting	Matthew 16:18; 28:20
Is visible	Matthew 5:14; Mark 4:30-32; Ephesians 2:19-22
Is infallible	Matthew 16:18; 28:20; Mark 16:16; Luke 10:16; 1 Timothy 3:15
Authority of Church	Matthew 16:18-19; 18:18; John 20:23
Members to be holy	1 Corinthians 1:2; Colossians 3:12
Growth of Church	Acts 2:41; 2:47; 5:14; 6:7; 11:24
Christ is cornerstone	Psalms 118:22; Matthew 21:42; Mark 12:10; Luke 20:17; Acts 4:11; Ephesians 2:20; 1 Peter 2:4; 7
Built on apostles	1 Corinthians 3:10; Ephesians 2:20; Revelation 21:14
Good and bad members	Matthew 13:41-48; 22:10
Doctrine, community, sacred rite (bread)	Acts 2:42
Christ loved the Church	Ephesians 5:25-26
Church is pillar/foundation of truth	1 Timothy 3:15
Unbroken succession	Acts 1:15-26; 2 Timothy 2:2; Titus 1:5
Christ protects Church	Matthew 16:18; 20:20
Presbyters/elders (priests) were ordained, preached and taught the flock, administered sacraments	Acts 15:6;23; 1 Timothy 4:14; 5:22; 1 Timothy 5:17; James 5:13-15; Romans 15:16

Concerning the Communion of Saints

Unity of all Christians	John 15:5; Romans 12:4; 1 Corinthians 6:12-20; 10:17; 12:4-27; Ephesians 2:19; 5:30; Colossians 1:18; 24; 2:19; 3:15
Praying for each other	Jeremiah 15:1; Acts 12:5; Romans 15:30; 2 Corinthians 13:7; Ephesians 6:18; Colossians 4:3 1 Thessalonians 5:25; 2 Thessalonians 3:1; Hebrews 13:18; James 5:16
Intercession of saints	Tobit 12:12; 2Mac 15:14; Rev 5:8; 8:4
We are surrounded by saints	Hebrews 12:1
Saints now in heaven	1 Thessalonians 3:13; Hebrews 11:40; 12:23; 1 Peter 3:19; Revelation 6:9
Miracles through relics	Acts 5:15; 19:11-12
All called to be saints	Ephesians 1:4-6; 12; 14

Concerning Baptism

Foreshadowed in Old Testament	Ezekiel 36:25; 1 Peter 3:20-21
John's baptism preparatory	Mark 1:4; 8; Acts 1:5; 11:16; 19:4
Administered by disciples	John 4:2
In Christ's name	Acts 2:38; 8:16; 10:48; 19:5; Revelation 14:1; 22:4
In name of Trinity	Matthew 28:19
For all mankind	Matthew 28:19; Mark 16:15-16; Luke 24:47; Acts 2:38
Baptized into Christ	1 Corinthians 12:13; Galatians 3:27
Baptized into Christ's death	Romans 6:3
Baptized to new life	Romans 6:4; Titus 3:5
With water and Holy Spirit	John 3:5; Ephesians 5:26; Titus 3:5
Only one baptism	Ephesians 4:5
Necessity of baptism	Mark 16:16; John 3:5
For our redemption	1 John 5:6
For sanctified	1 Corinthians 6:11; Ephesians 5:26
For justification	1 Corinthians 6:11
Our assurance of resurrection	Romans 6:3-5; 1 Corinthians 15:29
A free gift of God	Titus 3:5
Forgives sin	1 Peter 3:21; Acts 2:38; 22:16

Concerning Confirmation

Confirmation is the indwelling of Holy Spirit	John 14:17; Acts 2:4; 10:44
Promised by Christ	John 14:16; 26; 15:26
Conferred by imposition of hands	Acts 8:17; 19:6
Distinct from baptism	Acts 8:15
Received before baptism	Acts 10:44
Received after baptism	Acts 2:38; 8:14-17; 19:5-6

Concerning Reconciliation (Confession & Penance)

God forgives sin	Mark 2:7; Luke 5:21
Christ has power to forgive sin	Matthew 9:6; Mark 2:10; Luke 5:24; Colossians 3:13
Confession instituted by Christ	John 20:22-23
Forgiveness is through Christ	2 Corinthians 2:10
Is for reconciliation with Christ	2 Corinthians 5:18
Reconciliation is from Christ	Romans 5:11; Colossians 1:20; Hebrews 1:3
Power is delegated by Christ	John 20:23; 2 Corinthians 5:18
Degrees of sin (mortal or venial?)	1 John 5:16
Penance reconciles the sinner to the community of believers	2 Corinthians 2:5-8
"If you forgive sins ... they are forgiven."	John 20:22-23
Binding on earth and heaven.	Matthew 18:18
Ministry of reconciliation.	2 Corinthians 5:18
Forgiveness of sins, anointing of the sick, confession.	James 5:14-16

Concerning the Blessed Eucharist

Called the Lord's Supper	1 Corinthians 11:20
Called the Agape (Love-Feast)	Jude 12
Called the Breaking of Bread	Acts 2:42
Promised by Christ	John 6:27-59
Instituted by Christ	Matthew 26:26-29; Mark 14:22; Luke 22:15-20; 1 Corinthians 11:23-25
Christ actually present in	Matthew 26:26; Mark 14:22; Luke 22:19; John 6:35; 41; 51-58; 1 Corinthians 11:27-29
Commemoration of Calvary	Matthew 26:28; Luke 22:19-20; 1 Corinthians 10:16; 11:25-26
Uniting us to Christ	Acts 2:42; Romans 12:5; 1 Corinthians 10:17
May receive the consecrated species of bread or wine only	Luke 24:30; John 6:51; 57-58; Acts 20:7; 1 Corinthians 10:17; 11:27
Source of divine life	John 6:27; 33; 50; 51; 58; 1 Corinthians 11:30
Jesus is Bread of Life	John 6:35; 41; 48; 51
This is my body this is my blood	Matthew 26:26-27; Mark 14:22;24; Luke 22:19-20; 1 Corinthians 10:24-25
Serious consequences of sinning against the body and blood	1 Corinthians 11:26-30
Long discourse on Eucharist	John 6:32-58

Concerning the Sacrament of the Sick

Oil used in anointing of sick	Mark 6:13; James 5:14
Received with prayer of faith	James 5:15
In the name of the Lord	James 5:14
Also forgives sins	James 5:15
Restores person to health	Mark 6:13; James 5:15

Concerning Holy Orders

Duties and functions of OT priests	Deuteronomy 33:7-11
Melchizedek priesthood superior to Aaronic priesthood	Hebrews 7:1-17; 8:1-13
Melchizedek a type of Christ	Psalms 110:4; Hebrews 5:6; 10; 6:20
Perfect priesthood of Christ	Hebrews 3:1-4; 7:27; 8:4-6; 9:12-14; 25; 10:5
Calling of apostles	Matthew 10:1; 16:16-19; Luke 6:13; 22:32; John 21:15-17
Consecration of apostles	John 20:22
Sending of apostles	Matthew 28:19; Mark 16:15; Luke 24:47; John 20:21
Transmission of priesthood	1 Timothy 4:14; 5:22; 2 Timothy 1:6; Titus 1:5
Functions of priests	Malachi 1:11; Matthew 28:19; John 20:23; 1 Corinthians 11:24; James 5:14
Degrees of authority	1 Corinthians 12:28; Ephesians 4:11; 1 Thessalonians 5:12; James 3:1
Priesthood of believers	Ephesians 2:19-20; 1 Peter 2:5; 9
Pray for priestly vocations	Matthew 9:37-38; Luke 10:2
Priesthood in New Testament times	Romans 15:16

Concerning Marriage

Ordained by God	Genesis 1:28; 2:18; Tobit 8:5-7; Matthew 19:6
Marriage likened to Christ and his Church	Ephesians 5:21-23
Two in one flesh	Genesis 2:23-24; Matthew 19:3-6; Ephesians 5:31
Couples to respect each other	1 Corinthians 7:4; Ephesians 5:21-25; 33; Colossians 3:18-19
Union is holy	1 Corinthians 7:13-14; Ephesians 5:25-26
For procreation of children	Genesis 1:28
Continence good for short periods	1 Corinthians 7:1-5
Children a blessing from God	Genesis 24:60; 30:1-3; Psalms 127:3; 1 Samuel 1:6; Luke 1:25
Divorce not permitted	Matthew 5:32; 19:9; Mark 10:2-12; Luke 16:18; 1 Corinthians 7:10

Death dissolves marriage	Rom 7:2; 1Cor 7:39
Celibacy a higher calling	Mt 19:12; 1Cor 7:8, 25, 38

Concerning Sacred Scriptures

Scriptures inspired by God	Acts 1:16; Rom 1:2; 2Tim 3:16; 1Pet 1:10; 2 Pet 1:21
Called the Word of God	1Thess 2:13; Heb 4 12
Called a two-edged sword	Ps 149:6; Heb 4:12; Rev 1:16
Some things hard to understand	2Pet 3:16
Have need of an interpreter	Acts 8:30-31; 2Pet 3:16
Purpose and uses of Holy Scriptures	Rom 15-4; 16:26; 1Cor 10:11; 2Tim 3:15-17
No Scripture subject to private interpretation	2 Pet 1:20-21
Learned from childhood	Deut 6:7; 11:19; 31:12-13; 2Tim 3:15
Blessed for believing the Word of God	Lk 11:28; Rev 22:7

Concerning the Apostles

Apostles are those who are sent	Matthew 28:19; Mark 6:7; 16:15; Luke 24:47; John 4:38; 17:18; 20:21
Called by Christ	Matthew 10:2-4; Mark 3:13-19; Luke 6:12-16; Acts 1:13
Holy Spirit poured out on apostles	Acts 1:8; 2:3-4
Apostles are witnesses to Christ	Luke 24:48; John 15:27; Acts 1:8; 21-22; 2:32; 3:15; 4:33; 5:32; 10:39; 13:31; 22:15
Apostles shall judge the world	Matthew 19:28; Luke 22:30; 1 Corinthians 6:2; Revelation 20:4
Church built on apostles	Matthew 16:18; Ephesians 2:20; Revelation 21:14
Primacy given to Peter	Matthew 16:18; Luke 22:31-32; John 1:42; 21:15-17
Paul called to be an apostle	Acts 9:15; Romans 1:1; 1 Corinthians 9:1; 15:8-10; 2 Corinthians 5:20; Galatians 1:15; 17
Paul apostle of Gentiles	Acts 9:15; 22:15; Romans 11:13; Galatians 2:8; 1 Timothy 2:7
Functions of apostles	Acts 2:42; 4:35; 6:2; 15:6; 1Cor 3:9; 4:1; 11:23; 15:1;

	2Cor 5:20; 6:1

Concerning Death

Physical death a consequence of sin	Genesis 3; Wisdom 1:13; 2:24; Sirach 25-24; Romans 5:12; 1 Corinthians 15:22
Death ends our mortal existence	Job 7:8-9; 21; 14:10; Psalms 39:13; 88:5; 102:23-24; Ecclesiastes 3:19-22; 6:1-12; Luke 12:20
Death is man's common destiny	2 Samuel 12:23; 14:14; 1 Kings 2:2; Psalms 49:8-9; Ecclesiastes 3
Death brings sorrow	Genesis 23:2; 50:1; 2 Samuel 19:1; 2 Kings 13:14; Luke 7:12-13; John 11:19; 35
Death is to be feared	2 Kings 20:2; Isaiah 38:2; Mark 14:33; Luke 22:44; John 11:33; 38; 12:27; 13:21; Hebrews 5:7
Christ has conquered death	Acts 13:34; Romans 6:9; 1 Corinthians 15:25-27; 2 Timothy 1:10; Hebrews 2:14; Revelation 1:18
All who die in Christ shall live with him	Romans 6:5; 8; 8:17; 2 Timothy 2:11

Concerning Purgatory

Purification necessary for heaven	Hebrews 12:14; Revelation 21:27
An intermediate state of purification	Matthew 5:26; Luke 12:58-59
Degrees of expiation of sins	Luke 12:47-48
Can be aided by prayer	2 Maccabees 12:45
Salvation; but only as through fire	1 Corinthians 3:15
Temporary agony	1 Corinthians 3:15; Matthew 5:25-26
Christ preached to spiritual beings	1 Peter 3:19
Nothing unclean shall enter heaven	Revelation 21:27
Sacrifice for the dead	2 Maccabees 12:43-46
A reality beyond the two realms of Heaven and Earth a place between or near	2 Corinthians 5:10; Revelation; 5: 2;3 Philippians 2:10; Matthew 18: 23-25 Luke 23:42
No forgiveness in this age nor in the age to come.	Matthew 12:32

"Extra" suffering.	Colossians 1:24; 2 Samuel 12:14

Concerning Hell - (Gehenna)

Prepared for devil and his angels	Matthew 25:41; Revelation 14:9-11
Place of darkness and silence	Psalms 88:6; 115:17; Matthew 8:12; 22-13; 25:30; 2 Peter 2:17; Jude 13
Called a pit	Job 26:5-6; Psalms 88:6; 2 Peter 2:4
Called a prison	Job 38:17; Isaiah 24:22
Place of misery and torment	Daniel 12:2; Matthew 8:11-12; 13:42; 22:13; Luke 13:24-118; Romans 2:8; Revelation 14:9-11; 19:20
Exclusion from God's presence	Matthew 5 20; 7:21-23; Luke 13:24-23; 1 Corinthians 6:9-11; Galatians 5:21; 2 Thessalonians 1:9
Fires of hell	Matthew 5:22; 18:9; 25:41; Mark 9:43; Luke 3:17; James 3:6; Jude 7; Revelation 19:20; 20:10; 21:8
Hell is wages of sin	Isaiah 3:11; Romans 2:6; 6:21-23; 1 Corinthians 6:9-10; Galatians 6:7; James 1:15; Revelation 21:8;
Punishment for willful rejection of God's grace	John 12:48; Romans 2:5; 2 Thessalonians 1:8; Hebrews 2:2-3; 6:4-6; 10:26-29
No further chance of repentance	Hebrews 12:17

Concerning Heaven

Heaven is dwelling place of God	Genesis 19:24; Deuteronomy 10:14; 1 Kings 22:19; Psalms 11:4; Matthew 5:16; 45; 6:1
Jesus came down from heaven	John 3:13; 31; 6:38; 1 Corinthians 15:47
Jesus ascended into heaven	Mark 16:19; Luke 24:50; John 20:17; Acts 1:3-9; Ephesians 4:10; 1 Peter 3:22
Will return from heaven	Matthew 10:23; 16:27; 19:28; 25:31; Acts 1:11; 1 Thessalonians 4:13-18; 2 Thessalonians 1:7; 2 Peter 1:16; Revelation 1:7; 20:11; 22:20
Heaven our home	Matthew 5:12; 2 Corinthians 5:1-5; Philippians 3:20; Colossians 1:5; 1 Peter 1:4
Christ will take us to heaven	Matthew 24:31; John 14:2-3; 1 Thessalonians 4:16-

	17; 2 Thessalonians 2:1
Heaven intended for all mankind	1 Timothy 2:4
Not easy to attain	Proverbs 11:28; Mark 10:23-25; 1 Corinthians 6:9; 1 Peter 4:18
We should strive to attain heaven	Colossians 3:1; Hebrews 13:14
Our bodies must first be changed	1 Corinthians 15:50-51; 1 Thessalonians 4:13-17
Degrees of happiness in heaven	Matthew 20:21; John 14:1-3
St. Paul taken to third heaven	2 Corinthians 12:2

Concerning Sola Scriptura (Scripture Alone)

Not everything is in the Bible	John 21:25
Paul speaks of oral tradition as authoritative	2 Thessalonians 2:15; 2 Timothy 2:2; 1 Corinthians 11:2; 1 Thessalonians 2:13
Early Christians followed apostolic tradition	Acts 2:42
Specific references where Jesus speaks or is quoted as revealing truth which is not in Scripture	Matthew 2:23; Acts 20:35; James 4:5
The great commission by Christ was to preach not to write	Matthew 28:19; 20

Concerning Sola Fide (Faith Alone)

What good is faith without works?	James 2:14-26
Must avoid sin	Hebrews 10:26
"Earning" forgiveness	James 5:20
Must do will of God	Luke 6:46; Matthew 7:21; Matthew 19:16-21; 1 Timothy 5:8
Paul disciplines himself to avoid losing salvation	1 Corinthians 9:27
Works have merit	Philippians 2:12; 2 Corinthians 5:10; Romans 2:6; Matthew 25:32-46; Galatians 6:6-10
Keep commandments	1 John 2:3-4; 1 John 3:24; 1 John 5:3

Concerning the Deuterocanonicals (The Protestant "Apocrypha")

Deuterocanonicals were used in New Testament:

2 Maccabees 6:18-7:42	Hebrews 11:35
Wisdom 3:5-6	1 Peter 1:6-7
Wisdom 13:1-9	Romans 1:18-32

Septuagint (Greek, with Deuterocanonicals) version of Old Testament quoted in New Testament, noticeably different from Hebrew version:

Isaiah 7:14	Matthew 1:23
Isaiah 40:3	Matthew 3:3
Joel 2:30-31	Acts 2:19-29
Psalms 95:7-9	Hebrews 3:7-9

Concerning Baptism of Infants

Suggests baptism of all, entire household including children	Acts 2:38-39; Acts 16:15; Acts 16:33; 1 Corinthians 1:16
Necessity of baptism	John 3:5
Infant circumcision replaced by baptism	Colossians 2:11-12

Concerning the Papacy/Infallibility

Peter always mentioned first, as foremost apostle	Matthew 10:1-4; Mark 3:16-19; Luke 6:14-16; Acts 1:13; Luke 9:32
Peter speaks for the apostles	Matthew 18:21; Mark 8:29; Luke 12:41; John 6:69
Pentecost: Peter who first preached	Acts 2:14-40
Peter worked first healing	Acts 3:6-7
Gentiles to be baptized revealed to Peter	Acts 10:46-48
Simon is Cephas (Aramaic: Kepha for rock)	John 1:42
"on this Rock I will build my Church; Peter given keys to Kingdom; Given power to bind and loose"	Matthew 16:18-19

Keys as symbol of authority	Isaiah 22:22; Revelation 1:18
"feed my sheep"	John 21:17
"Simon strengthen your brethren"	Luke 22:31-32
"Vicars" of Christ	Luke 10:1-2; 16; John 13:20; 2 Corinthians 5:20; Galatians 4:14; Acts 5:1-5
The Seat of Moses as teaching authority	Matthew 23-2
Built on the foundation of the Apostles and prophets	Ephesians 2:20

Concerning the Saints

Not God of the dead, but of the living	Mark 12:26-27
Body of Christ	1 Corinthians 12:25-27; Romans 12:4-5
Intercessory prayer	Ephesians 6:18; Romans 15:30; Colossians 4:3; 1 Thessalonians 1:11
Veneration of angels united with God	Matthew 18:10; Joshua 5:14; Daniel 8:17; Tobit 12:16
Saints also united with God	1 Corinthians 13:12; 1 John 3:2
Deceased Onias and Jeremiah interceded for Jews	2 Maccabees 15:11-16
Moses and Samuel's intercession	Jeremiah 15:1
The Saints rose at the Resurrection and wandered around Jerusalem	Ephesians 2:19; Matthew 27:52
The warning is not to communicate with the Dead, Saints are not dead they are alive as all are alive to God	Deuteronomy 18:10
The Tranfiguration, were Moses and Elijah dead?	Matthew 17, & Mark 9

Concerning Statues/Images

God commands images to be made	Exodus 25:18-22; Numbers 21:8-9
Solomon builds his temple with statues and images	1 Kings 6:23-29; 35; 7:29

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